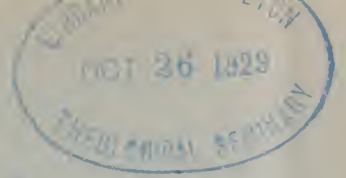






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# The Outlook of Missions



VOLUME XXI

OCTOBER, 1929

NUMBER 10

## *The Church in the City*

IS THE TITLE OF THE SERVICE FOR HOME MISSION DAY

NOVEMBER 10TH, 1929

"Give us to build our cities pure,  
Salvation throned above;  
To shelter lowly homes from ill,  
And tune our mills with love!"

The Special Offerings of the Day are to be devoted to  
THE DEWEY AVENUE MISSION, ROCHESTER, NEW YORK



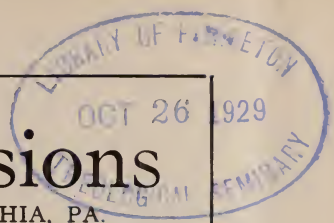
HOME-COMING DAY AT DEWEY AVENUE REFORMED CHURCH, ROCHESTER, NEW YORK, JUNE 16, 1929



# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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Now the Lord of peace himself give you peace always by all means,

—11 THESS. 3:16

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I wonder that God can afford it;  
Violets deep in the glen,  
Seldom or never discovered  
To eyes of adoring men.  
—EARL BIGELOW BROWN.

The difference between prayer and faith is  
simple, though real. Prayer asks, faith takes.  
—CHARLES INWOOD.

“A singer sang a song of cheer, . . .  
And souls that before had forgotten to pray  
Looked up and went singing along the way.”

It is the things beyond the intellect that make  
life worth while, that engender poetry, romance,  
awe, reverence.  
—BERNARD IDDINGS BELL.

In the reaping of mercies from God there is  
what may be called the deferred payment system. In heaven is laid up the balance we have  
not yet received.  
—NORTHCOTE DECK.

How could we live and be happy and enjoy  
our blessings without this glory of Christian-  
ity, this fellowship with Christ and the Holy  
Spirit, this certainty of life beyond, this sure  
knowledge that love never faileth?  
—FLOYD W. TOMKINS.

If you loved only what were worth your love,  
Love were clear gain, and wholly well for you.  
Make the low nature better by your throes!  
Give earth yourself, go up for gain above.  
—ROBERT BROWNING.

We all know what a help it is to live amongst,  
and be intimate with, keen Christians, how  
much we owe in our own lives to contact with  
them.  
—EVELYN UNDERHILL.

While the one man was working to be able to  
buy the picture, the other was working to be  
able to enjoy the picture. . . . The one man  
has made for himself a fortune, and the other  
has made for himself a living spirit.  
—ROBERT LOUIS STEVENSON.

Could we but know  
How all the sterile pathway where we go  
Is passionate with flowers and with flame  
Though days are colorless and tasks are tame.  
—ANGELA MORGAN.

I thank Thee that Thou leadest me by a way  
which I know not, by a way which is above the  
level of my poor understanding.  
—GEORGE MATHESON.

“Why do we hesitate to express appreciation,  
approval, interest? Why do we assume that  
some one else is saying the kind word that we  
neglect to speak?”

“We live on four levels, spiritual, intellectual,  
social and physical, and any habitual sin in any  
one of these will arrest the work even of  
Christ.”

“The holy man is the man who is able to take  
all the draught of life, to drink the cup God has  
given him, and praise Him for the wine of life.  
It is the man who is able to live buoyantly,  
healthily before God.”

Our loyalty to the kingdom is born of our  
loyalty and love to our Lord.  
—CHARLES INWOOD.

“Days change so many things—yes, hours;  
We see so differently in sun and showers.”

God’s will is an angel, bearing in his hand a  
little lamp to light you step by step on your  
heavenward way.  
—J. R. MILLER.

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## The Prayer

OUR Father, unto Thee, in the light of our Saviour’s blessed life, we would lift our souls. We  
thank Thee for that true Light shining in our world with still increasing brightness. *Amen.*  
—RUFUS ELLIS.

# The Outlook

VOLUME XXI  
OCTOBER, 1929  
NUMBER 10

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## *The City Church Today*

By REV. JAMES M. MULLAN, D. D., *Superintendent Department of the East*

THERE are two implied contrasts in the subject of this article: the *city* church versus the *country* church, and the *city* church *today* versus the *city* church *yesterday*. They are both legitimate contrasts that require discriminating consideration on the part of the entire Church. It is the purpose of this article to indicate these distinctions and how they apply to the situation at the Dewey Avenue, Rochester, Mission Church—beneficiary of Home Mission Day observance.

We have but recently discovered that the *city* church versus the *country* church has scarcely existed. The *city* church has been to no little extent *the country church in the city*, a product of the *country* whence came its membership and constituency, until comparatively recent times. It was inevitable and unavoidable that this should have taken place. This has now changed, and within recent times very rapidly. The leadership of the *city* churches is no longer constituted of those who are the product of rural environment. Multitudes of *city* people today were *city* born and reared. More determinative still is the fact that there is a distinctly *city* civilization. This constitutes the crux of the *city* church problem—the rise of a population that is distinctly urban and the development of a civilization that is as distinctive as the population, in the midst of which stands the church whose genius was the product of a rural civilization.

The other contrast is not so much

another contrast as it is another phase of it—the *city* church *today* versus the *city* church *yesterday*. There is this point, however, to the contrast, that the type of church that served measurably well within the recent past in the *cities* is well nigh totally inadequate for the present. Dr. Douglass' survey of St. Louis disclosed the fact that three-fifths of the churches of that city were of the familiar family type of *country* church unequal to the needs of the communities in which they were located, and that fifteen different types of churches among the rest were seriously trying to modify their programs and equipments to meet the different types of people found in their several communities whom they were trying to serve. For the most part the churches of *yesterday*, having discovered that they were not functioning *today*, have followed the line of least resistance and pursued their congenial constituencies into new residential or suburban sections. The *city* church of *yesterday* will not serve the *city* of *today* for the very simple reason that the *city* of *yesterday* doesn't exist. The church of *today* must adapt itself to the *city* of *today* in general and in particular to the people of the community it proposes to serve.

A good illustration of the points I have been undertaking to set forth in this article is the church which is the beneficiary of the Home Mission Day observance this year by action of the Board of Home

Missions. I refer to Dewey Avenue Reformed Church of Rochester, New York. Rochester is a great and growing city. When our Mission was organized in 1912 the population of Rochester was not much beyond 200,000. The estimated population in 1929 is 328,200—an increase of fifty percent, not taking into account, as we should, a very large suburban growth. Rochester will doubtless soon be listed with the big cities whose populations number a half million or more.

An impression abroad in the Church that this Mission has not grown as it promised to grow when first established is correct but not adequate. Before the present pastorate began I visited the field and made a new study of it. At a meeting of the congregation I discussed with them the situation and we seriously faced the problems involved. An analysis of the membership roll from the beginning was made by one of the officers at my request, such as many churches might make with illuminating effect. It was found that within fourteen years there had been on the church roll 465 different members, of which at that date there were 136. Only eight had died, 74 erased because of removal from the neighborhood, 27 been dismissed, but 173 had been erased *although living in the neighborhood*, almost 40%. Instead of a membership of 136 there should have been at least 300. After a careful consideration of the facts in the case it was the unanimous judgment of the group assembled, in which I concurred, that the difficulty was the lack of an adequate program for that community, which in turn was due to an entirely inadequate plant and equipment. The building was not adequate for a city church when it was erected, but for a city church *today* when we are coming into a city consciousness, as we are and have been within the history of this church, it is totally inadequate. A church building is just an agency for carrying out a religious program that meets the needs of its members and neighborhood. It is just what a hospital is, or a school building, or a gymnasium—a means to an end. Any hospital or school or gymnasium constructed as inadequately for the carrying on of its work as this church was built

would not have lasted seventeen years as this church has continued. It simply would not have been possible. So far as external appearance goes, it is satisfactory, and doubtless that helped greatly to attract 465 different persons into its membership. But with its lack of equipment it was not possible to conduct a program of religion for that community such as the community required, and the result was that folks simply dropped out and affiliated themselves with other more adequately equipped churches.

It is now proposed to help this church complete its plant and reconstruct the unit now in use. And—important to say, it isn't too late. This is the judgment not only of the pastor and members of the church and the official representatives of the Board of Home Missions; it is the judgment also of the Comity Committee of the Rochester Council of Churches. We haven't entirely lost our field, and our chance—unless we have no prospects of realizing the plans now drawn for the completion of the building program.

Under the present pastor, with prospects for carrying through an adequate building program the congregation has taken on a new lease of life. Again, they have responded loyally to the pastor's efforts as they had done before. They are now again on the upward trend. With present facilities they can go so far—as far as they had gone several times before. If *now* the facilities are not forthcoming, for which they are heroically taking a big share of responsibility, the result will be as heretofore,—an excessive number of erasures of members who continue to live in the community, another change of pastorate—the same vicious circle, unless the congregation remaining, the classis and the Board of Home Missions shall say—“it is enough,” disband the congregation, and put the property on the market “For Sale.”

It is true that we have a very small Reformed constituency in that section of Rochester. The City church of *yesterday* should take that into account, but not the city church of *today*. One of the most satisfying experiences I have had since being first a mission pastor and then a missionary superintendent, has been the



discovery that the Reformed Church does not need a native constituency with which to do city mission work. The present comity program which is being followed in the large cities where the Reformed Church is operating, under the City Federations or Councils of Churches, is precisely what we have always advocated; and we find ourselves not only in hearty accord but well qualified to play well our part. Our lack of success at Dewey Avenue Church was not due to any defect in

this respect. As a matter of fact we won—465 members, because of our non-sectarian, community-minded qualifications. But with this asset we lost out because we failed to provide facilities for carrying on a program of the *city church today*. We have proposed to correct this situation, and are appealing to the whole denomination to come to the assistance of the Rochester mission before it is too late.

### *The Summer Missionary Conferences*

A. V. CASSELMAN

THE last Summer Missionary Conference has just come to a close, and it is now possible to look back over the Conferences of this summer and to evaluate the work of the Conferences to the Church at large.

Conferences were held this year as follows: Frederick, Md., at Hood College, July 1 to July 8; Indianapolis, Ind., at Bethany Park, July 13 to July 19; Salisbury, N. C., at Catawba College, July 20 to July 26; Tiffin, Ohio, at Heidelberg College, July 20 to July 27; Saltsburg, Pa., at Kiskiminetas Academy, July 26

to August 5; Collegeville, Pa., at Ursinus College, July 29 to August 5; Lancaster, Pa., at Theological Seminary, August 3 to August 10; Plymouth, Wis., at the Mission House, August 10 to August 17; Buffalo, N. Y., at Zion Church, September 19 to September 22.

As usual, there were certain characteristics which were common to all of the Conferences this year, and at the same time there were other certain features which gave individuality to each one. The Conferences, as a whole, this year, as they have been for several years, were prac-



FOURTH OF JULY PAGEANT GIVEN BY BALTIMORE DELEGATION AT THE HOOD CONFERENCE

tically self-supporting. It may be that one or two Conferences will not quite reach this desired status, but their deficiency will be made up by several others which were more than self-supporting, and showed a balance on the right side of the account.

With the exception of the two eastern conferences at Collegetown and Lancaster, the Conferences this year were all larger than last year. The decrease in attendance at the Collegetown Conference was very small and is not to be reckoned with in particular, because Conferences will vary up and down with the different years; but the Conference at Lancaster was decidedly smaller than last year. All of the other Conferences showed an increase in attendance. This was particularly noticeable at Tiffin, Bethany Park and the Mission House. Both the Mission House and Bethany Park had the finest Conferences they have ever had, and everybody was very enthusiastic over the result.

Another characteristic of the Conferences as a whole was the fact that we had two topics of study which were of intense interest to the delegates. The Home Mission topic, "The City," with its attending problems was studied with great interest by hundreds of delegates from city congregations who were up against the very problems set forth in the text-books. The Foreign theme, "The World Mission of Christianity," with its report on the great Jerusalem Conference went to the very fundamental things of our whole Christian faith, and much interest was manifested in all the classes which had to do with this subject. We have never had Summer Missionary Conferences where the delegates seemed to sense so keenly the fact that they were dealing with problems that were vital to the very existence of the Church.

Another interesting characteristic of the Conferences this year was the fact that the delegates were given a larger portion on the program, and especially at the Platform Meetings. They seemed to accept this responsibility with great earnestness and carried out the parts assigned to them with admirable skill. The Conferences revealed the fact that the young

people of the Church are becoming more thoroughly capable of presenting the modern issues of the Church in public. This is a most encouraging feature.

Another interesting and encouraging characteristic of the Conferences this year was the fact that there were more congregations represented in the sessions than ever before. In every Conference there were delegations from congregations which had never before been represented at a Summer Missionary Conference. This is as it should be. We should grow along this line until every congregation is represented by a well-selected delegation. The day of huge competitive delegations from a few large congregations is past, and it is a good thing for the Conferences that such is the case. A smaller body of delegates very carefully selected from a large number of congregations is the ideal.

One of the general characteristics of the Conferences this year, which is not so encouraging, is the fact that there was not so large a proportion of young men present as last year. Nothing is more desirable for the Conferences, and helpful to the churches, than to have the young men of the Church interested in the modern missionary enterprise. However, it is becoming increasingly difficult for our young men who are employed for the most part at summer jobs to secure a vacation in the middle of the summer.

Another feature of the Conferences this year was the fact that class-room work was of an especially high order. We have never had Conferences where the classes were more faithfully attended than this year. At some of the Conferences the class records show almost perfect attendance for the three morning classes of every delegate to the Conference. If this same willingness to participate is carried back to the home congregations, there should be some splendid results of the Summer Missionary Conferences evident in the churches this winter.

While it is a long, long journey to go from one Conference to another throughout the heated months of the summer, yet it is a most fascinating one. Every Conference seems to have an individuality of its own, and it is very interesting to go from one Conference to another.

The Hood Conference this year was the largest and, in some ways, the best Conference that we have held at Frederick. There were more congregations represented than ever before and a goodly number of congregations that had never been represented by delegates at Hood. At no other Conference do the delegates enter with greater enthusiasm into the affairs of the Conference than at Hood. There were more young men comparatively at Hood than at any other Conference except the Mission House. The evening personal discussion groups and prayer groups of the Hood Conference will be remembered long by all those who were in attendance. One of the special features of the program of the Hood Conference is accounted for by the fact that the Conference met over the Fourth of July. The Fourth of July at the Hood Conference is a great day. It is to be doubted whether a finer way of celebrating the Fourth could be planned than that of the Hood Conference Program. The whole program is patriotic from a truly Christian standpoint. The finest pageants that were given at any of the Conferences are those which are presented by the Baltimore and York delegations at Hood. There is evidence that the congregations of Potomac Synod are getting behind the Hood Conference with more zeal and earnestness than has been evidenced in recent years, and the Conference bids fair to make a magnificent contribution to the work of the Church in the Potomac Synod.

The Conference at Bethany Park, just south of Indianapolis, was the largest in the history of the Conference in that vicinity. Mid-West Synod is squarely back of this Conference. It pays the railroad expenses over ten dollars of delegates who come to this Conference. As a result of the interest of the Synod and the backing of the ministers, there were splendid delegations from distant points. There was a fine delegation from our southernmost congregation at Belvidere, Tennessee, and another delegation from Cheney, Kansas; in fact, the Conference was noted for the fact that it had delegations from so many distant states. The spirit of the Conference was a joy in itself. Good cheer and enthusiasm were

everywhere abroad. One of the fine things about Bethany Park Conference is that the good church women of Indianapolis furnish the meals, and there is a homelike atmosphere about the whole Conference which is not to be found anywhere else. It is like a great big family of boys and girls who are brothers and sisters. The weather at this Conference was absolutely ideal. The setting for the Sunset Services by the lake is unapproachable at any other Conference. The delegates will never forget those evening meetings by the lakeside as the sun went down before their eyes in a perfect blaze of glory behind the hills across the lake. Everybody went home supremely happy, registering a vow to be back next year.

It was not my privilege to attend the Catawba Summer Missionary Conference at Salisbury this year, but the Chairman of that Conference reports that it was the best Conference that they have ever had. He says, "There were a few things about this Conference which made it different from the Conferences of former years; first, we had the largest registration of any year since the College has been located at Salisbury; second, another thing that made this Conference different was that all the regular leaders, except one, live within the bounds of our own Classis; third, still another thing about this Conference which made it different was a very large group of young people in attendance at the Conference. We had the largest full-time registration of young people of any former Conference, and they were there for a purpose. The Conference was fortunate also in having three outstanding religious leaders of North Carolina present to make addresses at the evening meetings." This Conference evidently made more and better use of the local ministers than any of the other Conferences this summer. At the morning conference hour and the evening vesper service a number of the ministers of North Carolina Classis delivered messages on subjects of vital Christian interest. The accommodations furnished by the College in both lodgings and meals were "the best yet." The leaders and delegates were of the unanimous opinion that a very high mark had been reached in the history of the Catawba Conference.

At Kiskiminetas this year a very interesting experiment was carried out. Pittsburgh Synod has not a sufficient constituency to support both a summer camp and a summer missionary conference, and has requested that these be combined. This combination presents practical difficulties. The International Council of Religious Education specifies that these camps must be held for ten days in order that the students at the camps may secure proper credit for their course. The missionary conference has been accustomed to confine its sessions to a week. This year, for the first time, it was possible to secure ten days at the Kiskiminetas Academy. However, it is impossible for many of the delegates who have been accustomed to coming to the Summer Missionary Conference to get away for ten days in the middle of the summer. It is possible for many to get away for a week who simply cannot leave their work for a longer time. However, those who have been accustomed to attend the Summer Missionary Conferences and are especially interested in Missions and who were fortunate enough to be able to attend the sessions of Kiskiminetas for ten days this year were richly rewarded for their attendance. It was possible in the ten days to do a great deal more work and a great deal better work in the class work than has been possible in the usual period of five recitation days. In this way about

twice the number of hours of missionary study were experienced by the delegates who came to Kiskiminetas for missionary work. In addition to this, many were enabled to take other classes which will be of assistance to them in their home congregations. On the other hand, many of the people who are interested in particular in the camp schedule were enabled to secure very fine instruction in missionary topics better than they otherwise would have been able to do. The attendance was not what it should have been. This first ten-day period was an experiment. We shall know better what to do next year, and perhaps the attendance will be larger. If Pittsburgh Synod, with its pastors, Sunday Schools and missionary organizations really gets thoroughly interested in the Kiskiminetas Camp and Conference, marvelous things are possible.

Last year the Conference at Tiffin, for a number of exceptional reasons, was smaller than it had been for a number of years. This year, however, Tiffin came back strong and the Conference was more than twice as large as last year, but better yet, it was one of the most studious conferences that we have ever held at Tiffin. The attendance at the classes was almost perfect through the entire Conference. If the records were taken and compared, there is no doubt that Tiffin would have the best record of conference attendance



RECREATION  
AT TIFFIN  
CONFERENCE



FACULTY  
AT  
LANCASTER  
CONFERENCE

at the various classes and public meetings of any of the Conferences this year. An especially strong program was one of the reasons for the splendid success of the Tiffin Conference this year. There were only two young men at the Tiffin Conference and they seemed almost lost in the overwhelming number of young lady delegates, but they said they did not mind that and had the time of their lives.

The Collegeville Conference was its usual self—a little bit smaller than last year, but there is to be expected a fluctuation one way or the other from year to year. No Conference was more comfortable than the one at Collegeville this summer. While surrounding counties and states were sweltering in almost unbearable heat the Collegeville Conference folks were enjoying most delightful weather. The College dormitories, some of the finest in the East, were enjoyed by all of the delegates. The new dining room, in conjunction with the college farm, make at Ursinus an ideal combination. A number of our younger ministers were on the program this year, and we have never been at Collegeville when there was a more thoroughly enjoyable spirit of comradeship amongst the delegates and faculty than this year. The Conference Sunday at Collegeville was one of the finest of any of the Conferences.

At Lancaster this year the Conference attendance took a decided drop. There was not much more than half of the usual attendance. It is to be sincerely hoped that this is an exceptional occurrence. It does happen to Conferences every now and then that they come back strong the next year. We hope that this will be true of Lancaster. However, what the Conference lacked in numbers it made up in spirit. Lancaster Conference had, in many respects, the best program and the best classes in its history this year. The teachers were unanimous in this testimony. It was possible this year, after an absence of two years, to get back into the beautiful Seminary Chapel, and to hold our Morning Bible Hour and the evening platform meetings in this beautiful sanctuary. This lent a dignity and a charm to the services which we have missed for several years. The Lancaster Conference is within easy reach of many of our returned missionaries, being the home of many of them. For this reason, the Lancaster Conference program is always rich in the attendance of missionaries on furlough. This year was no exception and very exceptional missionary addresses were enjoyed by the delegates. There was one redeeming feature about the smaller delegation and that is that the facilities of the Seminary were not so crowded as they

have been in other years when the attendance was larger. Because of this and the excellent markets of Lancaster, which are unmatched anywhere in the United States, the Conference had personally a most enjoyable, comfortable time.

The Mission House Conference is in a class by itself. I wish that every member of the other conferences of the Church could visit the Mission House. There is no chapel or auditorium at the Mission House Conference large enough to accommodate the Conference, and most of the meetings are held in a tent, which is the property of the Conference. The larger classes, some of which numbered on one occasion one hundred and twelve, were held in the tent and the other classes used the college recitation rooms. These tent classes are all right when it doesn't rain, but one of the thrills of the Mission House Conference is a hasty exit from the tent when one of the sudden Wisconsin rain storms comes up. The Mission House Conference this year was a great success and a great source of encouragement to all of those who had anything to do with it. It was the largest Conference they have had for years. More than that, it was a Conference which was more thoroughly representative in its delegations than any other Conference which has ever been held at the Mission House. More classes were held than ever this year, the Conference program being more thoroughly graded by missionary educational experts than that of any other conference. It is characteristic also of the Mission House Conference that there are more young men and more children in attendance than at any other Conference. This year they had the finest music that I have ever heard at a Summer Missionary Conference. The musical program on Sunday afternoon filled the neighboring church, which seats between six and seven hundred people and is twelve miles from a railway station, to its utmost capacity. It was a program of which any city church might well have been proud.

The Conference held at Buffalo, under the auspices of West New York Classis, is not quite so long in the number of days

as the other Conferences, but has the same number of class periods. The Conference met this year in Zion Church, where splendid class room facilities are provided for all of the classes. Meals are served at the church under the direction of a Committee of the Conference, which gives the Conference a unity which would, otherwise, be hard to obtain. Classes are held on Thursday evening, Friday evening, Saturday afternoon, Saturday evening, Sunday morning and Sunday afternoon. In addition to these classes, platform meetings are held Thursday and Friday evenings. Saturday evening was given over to a banquet for the young people of the city of Buffalo, at which there was a missionary address to the young people of the churches of Buffalo. Sunday is a veritable missionary field day, at which both Home and Foreign Missions are represented. When the length of time given to the meetings is considered, there is no Conference which gets so much work done in so short a time as the Buffalo Conference. Other cities which are long distances from large centers might well follow the example of Buffalo and put on a three or four-day Conference of their own for their particular locality.

It is to be hoped that the Conferences have not ended but have just begun their work, with the idea that the Conference, like "the Commencement" of our schools, would be the real beginning of a larger life. The Conference that ends with the Conference sessions is a failure. The really successful Conference is one which is taken back home to the home congregation by the delegates, and it is to be hoped that there may flow into the churches from the Conferences of this summer a stream of missionary knowledge and purpose which will prove to be a source of education and inspiration to the congregations of the Church.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## *Home Mission Day*

THE second Sunday in November, by action of the General Synod, is set apart as Home Mission Day. The custom of observing this special day in behalf of the work of Home Missions is a long standing one in the congregations and Sunday Schools of the Reformed Church. Annually the Board of Home Missions brings some definite phase of the Home Mission enterprise to the attention of the Church. The primary purpose of this is educational. The program of religious education should include a study of the missionary operations of the Church at home as well as abroad. All too many of our people are misinformed of the great work their Church is doing in the field of Home Missions. They know little, or nothing, of the present day movements which call for a changed policy in the Home Mission enterprise. Lack of knowledge is accountable for lack of interest in this cause. Now the Board of

Home Missions seeks to disseminate information among our people so that they may manifest an intelligent interest in this work. Home Mission Day furnishes this occasion. A well prepared program has been arranged, entitled, "The Church in the City." Every Pastor will be supplied with copies of the same and it is expected that these will be put to proper use. Some congregations and schools may wish to adapt the program to their special needs, but the material which the prepared program furnishes should be placed into the hands of all our members.

Accompanying the program there is an envelope for a special offering for Home Missions. This envelope should be given to the members several Sundays before the service itself is rendered. There is little advantage if the envelope is distributed on the same day when the offering is to be given. The special offering this year is to be devoted to the Dewey Avenue Mission in Rochester, N. Y.

## *Bishop L. Ravasz*

The Right Reverend Doctor Lazlo Ravasz, Bishop of the Danubian District of the Reformed Church of Hungary, with headquarters at Budapest, lately visited among the Hungarian congregations in America and made a profound impression upon them. Bishop Ravasz is a Transylvanian by birth. He is up in the forties, a man of strong intellect, of great executive powers and of splendid leadership. For a few years prior to and during the war he filled the chair of Practical Theology in the Reformed Theological School at Koloszvar, now Cluj. Upon the death of Bishop Alex. Petri he was, in 1921, elected Bishop in Budapest. At the same time he is also the senior pastor of the large and influential Calvin Reformed Church in Budapest.

The Reformed Church of Hungary is the only one of the Calvinistic Churches that has the office of Bishop. This came about largely through political reasons. The Government of Hungary in recognition of the close relationship which exists between the State and the Church voted some years ago to admit "Bishops" into its body with voting power. While this would apply principally to the element in the State, the Protestant bodies for prudential reasons, and to be on a political parity with Roman Catholic Church authorities, gave the name of "Bishop" to its leading Church officials. In effect the office corresponds principally to that of Superintendent amongst us, although the Bishop does exercise some discretionary powers in the administration of Church affairs while at the same

time he holds a seat in Parliament and votes on the questions which come before it. Consequently the Bishop occupies a very honorable place of influence and leadership in Hungary. When he makes his episcopal visits to the congregations and the communities of his District there is a general cessation from work for the day and he is received with great pomp and ceremony, including parades, display of flags and other insignia of honor. He does not need to confine his visits to a Sunday, but generally makes them on some week day. It can thus be understood why the visits of a Hungarian Bishop in America would be regarded with more than usual interest by our Hungarian people here.

Bishop Ravasz had two main objectives in coming to America at this time. This was his first visit here. He had no personal or intimate knowledge of Hungarian Church life in America. He came, however, first of all as a delegate to the General Synod of the World Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, which met in Boston, June 22-29. He was a very prominent figure at that great meeting and filled several important parts on the program. The second purpose of his coming was to deliver the course of Swander Lectures in the Theological Seminary at Lancaster, Pa. This service he rendered with great ability and appreciation on October 1st, 2nd and 3rd. He had taken as the subject of his lectures, "Metatheology," or "Every Theology." He treated this theme in five lectures under the titles: Knowledge, Faith and Knowledge, Fundamentalism and Modernism, Calvinism and Metatheology, The Metatheology in the Light of Calvinism. He has a keen, philosophical

mind with a deep mystical background. He is the author of more than twenty volumes on religion, philosophy and ethics, which have had wide and extensive reading in Europe and in America.

The interim between the Boston meeting and the date of the Swander Lectures was devoted to a visit among the Hungarian Churches. He visited practically every one of our Reformed and Presbyterian Hungarian Churches, going as far west as Chicago. In a number of centers where it was found practicable he held group conferences with Hungarian pastors and discussed with them the problems which they are facing in this country. It so happened that a number of Hungarian Churches celebrated their twenty-fifth anniversary this year, such as Toledo, Detroit, Pittsburgh, at all of which Bishop Ravasz was the guest of honor and the principal speaker. He also delivered the address in connection with the opening of Central Theological Seminary the second week in September.

In connection with his visit to Lancaster, Pa., he was honored with the degree of LL.D.; which was conferred by Franklin and Marshall College. He is the only Hungarian ever to receive this degree from an American College. A large number of Hungarian ministers and others assembled at Lancaster, Pa., not only to hear the lectures of this distinguished Church leader, but also to witness the bestowal of this highest honor upon him. He returned to Budapest about the middle of October after having made many new friends in this country who wish him great success in the responsible position which he holds in the Reformed Church in Hungary. Isten Hozta—God brought you! Isten Valle!—God be with you!



FIRST BUILDING, DEWEY AVENUE  
MISSION



PRESENT BUILDING, DEWEY AVENUE  
MISSION



## *The Dewey Avenue Mission*

THE Dewey Avenue Mission in Rochester, N. Y., is the direct offspring of Sunday School effort. It had its start in the mind and heart of a great Sunday School leader. Our own Dr. C. A. Hauser, before he came to Philadelphia and to his work as Educational Secretary of the Board of Christian Education, before he ever dreamed that he would be the editor of much of our present Sunday School literature, in 1911 while he was pastor of the Emanuel Reformed Church in Rochester, inaugurated the movement to start a mission in a new part of the city known as the Dewey Avenue Section. He was supported in this enterprise by the Missionary Committee of his own church. The attention of the Board of Home Missions was called to this locality and as a consequence student Emory M. Deitrich, now of Irwin, Pennsylvania, was sent to Rochester under the auspices of the Publication and Sunday School Board. He organized a Sunday School on the first Sunday in August, 1911. Shortly afterwards he returned to Lancaster to resume his studies in the Theological Seminary, and Dr. Hauser came to Philadelphia to work with the Publication and Sunday School Board. A devoted layman, Mr. Emil J. Dahlman, of Emanuel Church, carried the work forward. In 1911 Dr. J. M. G. Darms became pastor of Emanuel Church, and through his persistent efforts the Board of Home Missions was led to select the present site at the corner of Dewey Avenue and Flower City Park, an ideal location. In May, 1912, Rev. Walter R. Clark came as a regularly appointed missionary under the Board of Home Missions. A temporary chapel was built practically in a day with the co-operation of Elder Simon Beisheim. This temporary building soon gave way to the first unit of a more permanent character and the present building was dedicated June 15th, 1913. When Rev. Mr. Clark closed his pastorate in the Spring of 1917 there was an enrollment of 512 in the Sunday School and 160 in the church membership. He was followed by Rev. Addison H. Groff, who stayed with the work until



REV. J. STANLEY RICHARDS, PASTOR  
DEWEY AVENUE MISSION

April 15th, 1923. Dr. Harry H. Price succeeded him and remained until November, 1926. The Mission was vacant until May, 1927, when the present pastor, Rev. J. Stanley Richards, took charge of the work. The present membership is 128 and that of the Sunday School 202.

The present equipment of the Mission is not adequate for the type of work that needs to be done in this community. At one time the Mission was the only church in the community. But soon others entered and instead of dividing the religious responsibilities for the community, competition developed and this made it all the more difficult for the Mission to develop.

The Mission is located in an ideal residential section in the northwestern part of Rochester. It is near the Eastman Kodak plant and close to the John Marshall High School. The Rochester Federation of Churches has definitely approved of the Mission and is persuaded that it has a field that is not over-churched, provided it has an adequate equipment to carry forward its enlarged program.

It is proposed to build the main auditorium, a gymnasium and social rooms, remodel the present building and properly furnish the whole plant, at an estimated total cost of \$65,000. The Board of Home Missions has promised to extend aid to the amount of \$15,000, which sum

is to be raised on Home Mission Day. Here the Sunday Schools of the Church have an opportunity to help one of their

fellow-schools to get an equipment which will enable it to fulfill its mission in a great and growing city.

### Notes

THE closing exercises of the Daily Vacation Bible School of the Hungarian Mission at Fairfield, Conn., which had been in session for two months, were held on the 24th and 25th of August. An examination of 117 scholars was held during the afternoon of the 24th in the presence of the parents and the greater part of the congregation. In the evening a big closing festival was held, during which four plays were presented by the children. On Sunday, the 25th, six members of the catechetical class were examined and confirmed at the evening service, making a total of 25 confirmed during this year.

\* \* \*

Rev. Loran W. Veith, pastor of the Pleasant Valley Community Mission, near Dayton, Ohio, in setting up his program of work for the year, has planned it in harmony with the suggestions of the Department of Evangelism of the Board of Home Missions, and those of the Evangelistic Committee of the Ohio Synod. Rev. B. E. Reifsnnyder will conduct special services during Thanksgiving week, Dr. Leich during a week in February, and Mr. Veith during Holy Week. Mr. Veith is also putting on a special advertising and educational program in the community. Daily Vacation Bible School was conducted for four weeks, four hours daily, with 50 pupils.

\* \* \*

The Vacation Church School of Trinity Mission, Detroit, Michigan, in charge of Miss Alma Iske, pastor's assistant, opened on July 1st and continued until July 26th, meeting five days a week, two and one-half hours daily, in the Community Hall of the church. 109 pupils were enrolled. The course of study used was the Second Year Standard Vacation Bible School Course published by the Standard Publishing Company of Cincinnati, which course emphasizes Missions. The expense for material, etc., for the school was met by daily free-will offerings from the children. This school proved very suc-

cessful and the parents were greatly pleased with the work accomplished.

\* \* \*

The Fifteenth Anniversary of the Hungarian Mission in Akron, Ohio, of which the Rev. A. Bakay, is the pastor, was observed on July 14th. The Rev. Stephen Kovacs delivered the main address, and Revs. Laky, of Youngstown, Ohio; Krivulka, of Ashtabula; Kruchio, of Alliance, and Dokus, of Canton, also assisted in the services. The various Hungarian organizations of the city were represented by delegates at the celebration. The offering and gifts amounted to \$250. The Daily Vacation Bible School was conducted by Rev. and Mrs. Bakay for seven weeks, with an average attendance of 53 children.

\* \* \*

During the last two weeks of August Rev. L. Harrison Ludwig, pastor of Grace Mission, Sioux City, Iowa, served as Chaplain for the Y. M. C. A. Boys' Camp, and found it a very worth while experience. He states, "A deeper appreciation of the mind of the boy was received by working and playing and sleeping and worshipping with a group of boys daily for two weeks."

\* \* \*

The pastor of Zion's Mission, near Dayton, Ohio, Rev. J. O. Gilbert, had the rare privilege to be in a position to render a service to over 300 boys during the summer in the capacity of Director of Program and special instructor at the Boy Scout Camp which the boys of the community attend. This Mission has also arranged its program in conformity with that suggested by the Committee of the Ohio Synod for the 1900th Anniversary of Pentecost.

\* \* \*

The work in the Corinth Boulevard Mission, Dayton, Ohio, has been making splendid progress during the summer months under the pastor, Rev. Ben M. Herbster. A daily vacation Bible school

was conducted with an enrollment of 70. The work was directed by Mr. Paul Selz, a graduate of the Boston School of Religious Education.

\* \* \*

A most interesting Daily Vacation Bible School was conducted in St. Andrew's Mission, Philadelphia, of which Rev. Albert G. Peters is the pastor. The

enrollment was 52 and consisted of nationalities and denominations as follows: Italians, 2; Slavish, 2; Americans, 48, and Reformed, 16; Presbyterians, 7; Lutherans, 4; Episcopalians, 5; Methodists, 2; Baptists, 1; Catholics, 5; no church connections, 12. Miss Dorothy Greenawalt, the Deaconess, was in charge of the school.

### *Church Survey Throws New Light on Comity Problems in Big Cities*

**N**EW light has been thrown upon some of the most important problems affecting the life of urban churches everywhere in this country by a survey of the Church situation in Minneapolis made last winter by the Institute of Social and Religious Research aided by the Comity Committee of the Minneapolis Church Federation.

This survey was the most extensive and comprehensive ever made in any city to provide adequate, scientifically gathered information upon which to base co-operative plans affecting the interests of all the local churches. It developed survey methods, and disclosed certain basic principles, that are applicable to the practice in all American cities of what is known as comity.

The discovery that half of all the

churched Protestants in Minneapolis leave their home neighborhoods to attend church confirmed the findings of certain studies of a different kind made for the Institute by Dr. H. Paul Douglass in more than a score of other cities; and showed that this mobility of city people in their church-going is a dominant factor in the urban situation which churchmanship in all cities must take into account.

Some of comity's most difficult problems arise out of the complicated relationships of down-town churches with the entire city. The characteristics of the people connected with down-town churches is that they are of different kinds, some of which are localized in the down-town areas, while others are scattered throughout the city. It is with the



JUNIOR  
ENDEAVORERS,  
FIRST  
JAPANESE  
REFORMED  
CHURCH,  
SAN  
FRANCISCO  
ON HIKE

ministry of these peoples that the downtown church is concerned.

On account of their specialized ministries, and because their prestige and resources enable them to evangelize the un-churched in remote districts, the great central churches share with the scattered churches responsibility for all the various essential areas of the city. But the central churches must also assume their share of responsibility for their own localities. Through these processes the down-town churches are thrown into peculiar relationship with the churches of the residential area and also with one another. Comity must consider these relationships and provide ways and means for achieving full reciprocity.

The specific service of all the down-town churches is adaptation, either instinctive or deliberate. Comity is concerned with the recognition and fostering of instinctive adaptation, which may be developed into broader deliberate adaptation, and with the prevention of competition within the same type of adaptation.

Reciprocity, and the complementary planning of adaptation programs on the part of the down-town churches, call for continuous co-operative planning on the part of the various down-town churches, which might well be carried on in a council of down-town churches as a part of the comity committee.

The removal of centrally located churches that fail to adapt themselves makes it more difficult, as a rule, to care for the under churching areas in the heart of the city, and also complicates the problem of overchurching in other areas into which they move. Apparently the only solution in such cases is the consolidation of the moving church, probably with another church of its own denomination located in the area where it wants to be.

One of the important factors in beginning a new church is that it be located at just the right place. It is also necessary that sites for churches be purchased before real estate values have made the proper sites prohibitive. But how and when can the right place be known, and who should be responsible for the selection? Should sites be purchased by the

various denominations in advance of need for the churches, or should an interdenominational holding corporation take over this responsibility? Such holding corporations are being tried in two or three of the large American cities. In these days of highly developed city planning it can be pretty well known in advance how areas are going to develop and where strategic locations will be. The control of church sites is certainly a matter for which comity should be responsible.

In the older and more stabilized residential areas of cities the clustering of churches about secondary centres under conditions of average density of population is to be expected and desired. Centers mark points of accessibility and convenience; and are of as much advantage to churches as to other institutions or to business establishments. Exclusive geographical parishes have no value where there are from 25,000 to 100,000 people living within a mile radius of any point.

The clustering of churches, however, should be carried out on a rational principle of complementary distribution; and the carrying out of the principle should be the concern of the comity committee. Such a method of distributing churches affords variety within a given area; and their location at a focal point provides many people with convenient access to the church of their preference.

One of the advantages of the clustering of churches, theoretically at least, is that it provides the possibility of common institutional equipment and common staff. One completely equipped and adequate plant for recreation, community service and religious education, at least on the secondary-school level, might be within question for any one alone, and still more so for every one independently.

Duplication of such equipment at the focal points where churches are clustered is certainly in most cases a serious waste. If groups of contiguous churches had common and co-operative programs it would be possible to have a common staff with a variety of trained specialists; while if each church is working by itself there can be only small competitive staffs.



### *The Girls' Dormitory of the Winnebago Indian School*

By REV. T. P. BOLLIGER, D. D.

THE new wing which is being added to the Winnebago Indian School at Neillsville, Wisconsin, is known as "The Girls' Dormitory"; at least, until a better and permanent name is found. Splendid progress has been made, and it is rapidly approaching completion. The roof was finished more than a month ago, the upper story has been plastered and is now being finished.

The above picture, taken early in August, gives a good idea of the appearance of the building when completed. The chimney marks the dividing line between the new wing and the old building. A wide corridor, running the entire width of the building, separates the two wings. Fireproof walls and fire doors separate them still more completely.

The right wing, which shows a frontage of 72 feet, has housed the entire school during the last eight years. The interior of this wing has been remodeled so as to furnish adequate space for dining room and kitchen, to take care of the larger enrollment which the new building will make possible.

To the left is the new "Girls' Dormitory," with a frontage of 92 feet. In addition to the sleeping and living quarters for the Indian girls, this wing will also contain two more school rooms, the library and reading room, and three hospital rooms. These hospital rooms can be completely shut off from the remainder of the building, and make it possible to isolate contagious cases entirely.

The completed building will have a frontage of 164 feet, and will comfortably house from ninety to ninety-five Indian children; together with the teachers and other helpers. The Reformed Church will thus have a still larger field for the doing of unselfish Christian service among the original and only 100% Americans.

The funds which have already been gathered by the Woman's Missionary Societies of the Reformed Church are sufficient to complete this building; but no provision has been made as yet for securing the equipment. To be sure, during the past months a goodly number of special gifts has been received for this purpose, but the total amount received to date is far from adequate. In a few weeks it will be possible to present approximate figures as to the cost of the equipment, and the funds available. The needs of the Indian School and the necessity of procuring this new equipment is confidently laid upon the hearts of the friends of the Winnebagoes. We call upon them to help in furnishing the "Girls' Dormitory."

Rev. E. H. Vornholt, Neillsville, Wisconsin, is the treasurer of the Indian Mission. Offerings may be sent directly to him, or they may be forwarded through the regular channels. However, since the equipment must be ordered now, and must be paid for soon, it will be of greatest help to send such gifts, carefully designated for the equipment fund, directly to the treasurer.

## Why Observe Home Mission Day?

REV. WILLIAM F. DELONG, D. D., *Field Secretary*

WHY observe Home Mission Day? is a question frequently asked. Too many special days to be observed! is the cry of some. No more time to preach the gospel.

Home Missions, as the term itself indicates, means the establishing of the Kingdom of God in this country. We frequently hear the statement, "As goes America so goes the world." If that statement be true, as we believe it is, it is very important to proclaim the principles taught by the Galilean. During the late World War we sang "Keep the Home Fires Burning." That same idea may well be applied to the work of Home Missions.

Recently a very prominent Elder in one of our large city churches said, "One reason why the Reformed Church is making so little progress is because we are not paying enough attention to the home base." He meant that we are not giving enough attention to the work of Home Missions. He continued by saying that a half million dollars could easily be used right now by the Reformed Church in starting work in the suburbs of our growing cities, which would mean a large increase of membership for the Church in a short time. What this Elder said is only too true. Progress in any line of work is only made through education and information. Without knowledge of the facts we cannot expect any progress.

Home Mission Day should be observed, first, because it is a time when we can

bring facts with regard to this work to our people, not all the facts, but at least a few each year. In the second place we should observe Home Mission Day because it is a part of the program of the Reformed Church. It is a day not set apart by the Board of Home Missions, but designated by the General Synod, the highest judicatory in our Church. Were the entire Church to observe this day during November in the same spirit in which, for example, a city conducts its welfare campaign, what a power and inspiration it would be for the entire denomination.

Last, and not least, we should observe Home Mission Day for the sake of the designated beneficiary, this year Dewey Avenue Church, Rochester, N. Y. We all know that the great Home Mission field is the large city. At no other time was there a more golden opportunity for the Church than now. The Church, like every other agency, must have a proper equipment if she is to do her work in a given community. In each city, where there is a City Federation of Churches, the one question asked of a denomination establishing a mission is, will you occupy the field adequately, which means a proper equipment.

Dewey Avenue occupies a strategic field in Rochester, but with its present equipment cannot serve that community.

Let us then observe Home Mission Day in November for our own sake, to fill us with more information; second, because it is a part of our general program, and for the sake of the beneficiary.

The Board of Home Missions has a vast and varied work entrusted to it. Its Missions are widely scattered throughout the United States and Canada. It preaches the Gospel in seven different languages and carries forward a successful work among English, German, Hungarian, Czech, Japanese and Indian people. It operates a Church Building Department through which it assists Mission Churches to build suitable houses of worship. It works through a Department of Evangelism through which it seeks to win members for the Church and to vitalize the spiritual life of all of our people. The year 1930 marks the 1900th Anniversary of Pentecost and this furnishes a suitable occasion to deepen the springs of our religious life. The Board also maintains a Department of Country Life which makes direct contacts with rural churches, aiding them in the solution of some of their problems. Through a Commission on Social Service the Board seeks to apply the principles of Christianity to all the relationships of life, so that our whole social order may be fully Christianized and the vision of the City of God realized on earth. To make America a Christian Nation is the supreme ambition and effort of the Board of Home Missions.

## Observations of the Treasurer

J. S. WISE

IN a recent address to our Winnebago Indians, in their chapel at Black River Falls, Wisconsin, I referred to the salutations employed by different people. "For instance," I said, "we greet each other with 'How are you? How do you do?' and so on. The Chinese ask 'How old are you?' The German 'Wie gehts?'—'How goes it?' The Hungarian, 'Isten hozta'—'God brought you.' Likewise in parting we say 'Good bye,' 'So long,' 'see you again' etc., while the Hungarian says 'Isten Valle'—'God be with you.' Now," I continued, "of all these I like the Hungarian the best. I wonder what the Indians say when they meet and when they separate. I hope some one here will tell me at the close of this service."

Several of the Indians shortly after the meeting told me that they had no fixed greeting that they knew of, other than "ho" or "how" when they meet each other, and when they part they say nothing, they "just get up and go." As to the meaning of "ho" or "how," well, "we don't know."

A month after all this took place Mrs. Snyder sent me, through Pastor Vornholt of Neillsville, a clipping taken from the *Youth's Companion*, which briefly describes the Universal Sign Language that prevails among the Indians, whereby they make their wants and wishes known to each other.

"When this language was invented no one knows, but every Indian learns it in addition to his own. Recently two Chiefs of different tribes met in the Geographical Society rooms at Washington and held a conversation that lasted nearly three hours and yet neither one knew a word of the other's language." The article concludes with—"Most white people think that the Indian word of greeting 'How' is merely the abbreviation of the question, 'How are you?' But that is not so. The word is really 'a o u' which means 'brother' or 'friend.' So when he comes up and growls out his seemingly inquisitive 'How,' he is not asking after your health, but telling you that he is a friend."

It is a beautiful thought that even though the Indians have been divided into hostile tribes, nevertheless there has always existed a common bond to bind them together. "There are abstract signs by which these 'Savages' can express their thoughts with regard to the Great Spirit, heaven, good, evil, life and death, sickness, health, riches and poverty." Savages, indeed! Who knows how much these simple-minded people might have contributed to the civilization of the white man, had the white man understood his friendly "aou" when the foundations were laid for our beloved U. S. A.?

We, too, have a common bond to bind us together. But like our Indian brother we have allowed, nursed and nourished certain hostile divisions to such an extent that it will require the expenditure of millions of dollars and consume an inestimable amount of time to break down the great walls of prejudice and misunderstanding that have been built around us. These walls are principally of a political, racial and religious character. They circumscribe us at every turn. They



INDIAN SQUAWS AND BOY, BLACK RIVER FALLS, WIS.

dim the brilliant luster of the Hungarian "Isten hozta" and the "aou" of the primitive Indian, like our denominational walls that have so long divided protestant Christianity.

Dr. King, the Executive Secretary of the Home Missions Council, says, "Denominational competition is rapidly being outlawed. Christians have outlived sectarian rivalry. There is in our hearts a revolt against it. We have discovered that it is not only poor religion, but it is bad business" and then he calls attention to the great progress that has already been made co-operatively through the organization of State Councils, surveys and adjustments. Under the third item, adjustments, he says, "The Surveys are being followed in each State, County and Community by a systematic deliberate attempt on the part of denominational bodies and responsible executives to correct the evils of competition, overlapping and inadequate churching." This is no easy task. The hindrances to speedy adjustments are the lack of community co-operation intensified by "traditions, denominational loyalties, community problems, ecclesiastical machinery, and the ever present ubiquitous human nature."

Ah, yes, this "ubiquitous human nature!" At its doors must be laid most of our trials and tribulations. It pokes its nose into all our affairs and the Church is not exempt. We plan and propose, we resolve and request, we convene and confer, all resulting in some progress that is more or less handicapped by "ubiquitous human nature." But the progress that *has* been made is eminently worth while.

In the country districts it is easy to develop a community spirit around every phase of life except its religion. Denominational loyalties are deeply rooted.

Families that have every thing else in common are denominationally divided, which will require many years of education to overcome.

In the suburbs of our great cities the opposite is true. The newcomers are quite ready to co-operate in any new Church that may be organized, regardless of its denominational connection, provided the minister can adjust himself to the newcomer's ideals. Mr. Newcomer does not care a rap about the old community traditions, so that it is quite difficult to get him interested in local affairs. Of course, he should be interested but his heart is elsewhere. It is in the City where he spends most of his time. However, where his family is there his children are growing up and he usually recognizes the value of the Church. Often he is quite willing to join it, as has been demonstrated over and over again, where the community is entirely new and the Church is a new enterprise. But where the Church is an old institution it will require many "aou's" from its members before he is willing to transfer his city membership to the local church.

In the City, because of the splendid work already accomplished by its Church Federations, denominationalism is fast losing its hold upon the Protestant people. Those who value the ministrations of the Church are quite ready to unite with the local Church if it is not too far away, and has a good preacher who is backed by a good, wholehearted organization, that is friendly and helpful, both in joy and in sorrow, to all of the soul hungry and discouraged. Of these there are hundreds to be found within the parish limits of every one of our City Churches, who would gladly respond to the friendly "aou" when unselfishly used. What great Home Mission fields our large cities have become!

The Reformed Church is in every one of the fourteen big cities of our country. We are in 100 of the 287 cities listed as "Principal Cities," with a population of 25,000 and over. Has the Reformed Church a contribution to make to the salvation of the city? We have missed many golden opportunities because of lack of vision, of men and of money. But even now, if we will, we may contribute our part. Of the 287 Missions on the Roll of the Board of Home Missions, by far the greater majority are located in our cities. It seems unfortunate that at a time when so many calls come to us the resources are not at hand to respond to the same. The importance and the bigness of the task have never captured the imagination of our people.



## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### THE GAMBLING HABIT

#### *Distinguished Group of British Citizens Sign Letter Calling Attention to Evil*

The following letter signed by a distinguished group of British citizens recently appeared in the *Christian World* of Great Britain:

"Believing that the gambling habit is a menace alike to individual character and happiness, and to national well-being, we desire to draw attention to the dangers with which this habit threatens our common life.

The peculiar fascination and excitement of gambling rapidly becomes an unhealthy absorption claiming the time, interest and energy which should be directed to more worthy and fruitful ends. Resources which should be building up and enriching the community intellectually, morally and economically are being thrown to waste. Thus, the common life is inevitably impoverished and progress is impeded. At no time, least of all in these days, can we afford the wastage of human resources involved in wide-spread gambling.

#### *Reward Should Be For Service Only*

The habitual attempt to obtain possession of money without rendering value for it either in goods or service is destructive both to the independence and self-respect which are the backbone of individual character and also of the sense of obligation which is the cement of communal life. That the members of a community should recognize the obligation to serve with hand or brain for their share in the common wealth is equally essential to true manliness and honor and to the sturdiness and vigor of a nation. The constant preoccupation with the vision of "something for nothing" involved in gambling inevitably weakens the fibre of individual character and the fabric of society.

To the young the fascination of gambling is especially dangerous. The effort of education to build up character and stimulate wide interests is too often thwarted by the opportunities and incitements to bet which meet young people on every hand. At a period when they should be developing habits of concentration and steady purposive work, and adding to their intellectual equipment, the absorbing excitement of gambling too easily masters them, unsteading the emotions, weakening the will and occupying the attention to the displacement of worthier interests.

#### *Gambling Weakens Sense of Responsibility*

Finally, we hold that gambling weakens the sense of responsibility in the handling of money. A wise and productive use of money is of the greatest importance to a nation. A habit which encourages the foolish and haphazard use of wealth destroys those qualities of thrift and foresight on which national prosperity is built.

We believe that the dangers to which we have pointed are inherent in all gambling and no methods of regulating the pursuit can eliminate them, whatever other evils may be removed.

It may be urged that gambling is the expression of a love of adventure and risk from which the noblest achievements of the race have sprung. We hold that it is the perverted expression of a natural instinct. The deeds of daring and adventure which command our admiration are those undertaken for worthy ends and carried out not only with courage but intelligence. There is no kinship between these and the blind trust in chance. It is, however, in the dullness and monotony of life for many that gambling often

finds its root. Opportunities for the wholesome use of leisure must be afforded for all. We cannot stress too strongly the importance of providing more parks and open spaces where young people may themselves play the games of which at present they are perforce spectators. Equally we would emphasize the value of those organizations which encourage a wide range of interests, hobbies and pursuits.

We call our fellow-citizens not only to discourage the gambling habit by influence and example, but also to unite in the effort to provide for all the means of healthy sport and recreation and conditions of life less drab and burdensome.—Yours,

THEODORE WINTON.

J. H. HERTZ, (Chief Rabbi)

ERNEST BARKER.

MARGARET G. BONDFIELD.

ARTHUR HENDERSON.

W. W. HILL, (President National Union of Teachers.)

GILBERT MURRY.

CYRIL NORWOOD (Harrow).

B. SEEBOHM ROWNTREE.

WALTER RUNCIMAN.

ANGUS WATSON.

ARTHUR S. PEAKE.

—(From *Clipsheet of the Board of Temperance of the M. E. Church.*)

### ***Play Aids Religion***

Dr. Harry Emerson Fosdick is reported in the *Playground and Recreation* magazine for September as having preached a sermon in his New York church some time since in which he said:

"If religion leaves out play, it leaves out one of the most important aspects of human life. Nothing beautiful ever came into human experience until people began to play. When primitive man first made pottery he made it as a matter of utilitarian necessity, but when his life eased up a little he began to play with pottery, to mold it, decorate and color it. All art comes from play. It springs from that margin of energy and leisure over and above the stern demands of need. It is life's surplus and overflow.

"When men first used his vocal cords he shrieked in fear, he cried for help, he bellowed in rage to scare his enemy. It was a matter of life and death. But when life grew easier he began to play with his voice, to sing—love songs, folk songs, cruied at first, but representing that sacred margin of time and strength over and above bare necessity, within which man does things he loves to do for the sake of doing them.

"A similar process took place in religion. At first man's primitive religion was desperately utilitarian. It was a way

of getting rain, of killing enemies, of warding off the multitudinous ghostly foes of the demon world; but when the burden of dread was a little lifted, men began to play with religion. They rejoiced in the Lord. They danced before the Lord. They held festivals of celebrations and thanksgiving. As in art and music, so in religion, the loveliest elements have come from that surplus of time and energy over and above bare necessity, in which men have been religious not because they thought they must be but because they loved to be."

The General Synod of the Reformed Church in 1923 declared strongly in favor of Play as of educational and religious value, and recommended to our churches that they utilize the religious value of play to increase their usefulness and improve their service to their communities. We have several times through these columns requested pastors to write us what their churches are doing in recreation, either directly, or indirectly through community agencies. We should like to let our constituency know what any of our churches may be doing in this important phase of service by publishing such accounts in the *OUTLOOK OF MISSIONS*. So far we have had no response. It is hardly to be supposed that all of our churches are doing nothing.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## *School Activities in the American School for Boys, Baghdad*

THE American School for Boys, Baghdad, during the past year, was a bee-hive of activities. There was a multiplicity of events scarcely paralleled in other schools. In fact, some colleges can scarcely report a more varied and extensive program of events. And all this in a Mission School, and in a city which, until a few years ago, was more or less isolated from the rest of the world.

All these school activities were designed to accomplish a certain end. They were not aimless efforts that filled out otherwise unoccupied hours; nor was their purpose to make an "impression" or arrest the attention of the public. Undesignedly these two things resulted. Nevertheless, the multitude of activities was mainly designed to develop the life and character of the students; to give opportunities for self-expression, so essential in character building; to foster the spirit of cooperation and loyalty and brotherhood; and to imbue the minds and hearts of all with the idealism and principles of Christianity.

One goes to school to learn, to become educated. This purpose of a school is very vivid and real in the minds of parents and students of the Near and Middle East—more so than to the Western mind, where there is compulsory education and where "going to College" has become a fashion. Stress must always be laid on scholarship. Thus the regular work of the school was never interfered with. The daily lessons, the daily recitations, the daily study hour as well as the daily prayer and the daily Bible study went on without interruption. It is worth noticing that every session in both schools, since the school began, has been opened with prayer.

Then there were certain weekly meetings held regularly. There was a flourish-

ing Arabic Literary Society, to which all the Arabic-speaking students of the three highest classes belonged. This Society was conducted according to parliamentary rules; and in the meetings students read essays, delivered orations and held debates, and did much to foster the Arabic language and literature. Another organization was the "Brotherhood," which was definitely religious in its aim and purpose. Devotional meetings were held every Friday afternoon in which hymns were sung, prayers offered, the Scripture read and a helpful talk given either by a teacher or a student or some person invited from the outside. More non-Christians than Christians were members and attended the meetings. A religious service was also held, without fail, every Sunday evening. Despite the fact that these meetings had to be held on an open balcony or in the open court of the house, they were remarkably well attended. Those who flocked to them were the students of our school, students of other schools and intelligent young men and women of the city. Undoubtedly, this service has met a religious need on the part of Moslems, Jews and Christians.

Athletics must not be overlooked in a list of school activities. These featured, to mean anything, for the first time last year. Volley, basketball and football were regularly played throughout the year. Though we were obliged to go outside the city to play football, yet that did not deter the students from playing. Not only did we have inter-class games, but the teams often played with other schools and were on a tie with the best team from the government schools. In basket ball we held a place of our own and were never defeated. Since this game could be played in the school yard we were able to plan many a tea and social affair in connection with the game to

which were invited some of the prominent people of the city. Contrary to the other local teams, our team had the reputation for fair play and clean sports.

The outstanding thing in athletics, however, was the First Annual Field Day, held on the 22nd of March. This was a great event, and the first of its kind held in Baghdad. The chief inspector of schools in Iraq said that for years he had been talking Field Day, but that he could never get it across. He congratulated us for what we had done and said that it is an example and inspiration to the other schools. Though the affair was held a few miles from the edge of the city, where we had to drag chairs and tents and all the paraphernalia for track and field events, nevertheless over a thousand of the best people of Baghdad were present. Nearly all the events of the Olympic Games were on the program. The referee was the Minister of Defence, who also distributed thirty prizes, and the silver cup to the winning class.

A number of lectures, socials and entertainments were also held during the year. For a time every Saturday evening was devoted to a function. Learned men and women passing through Baghdad were booked to give a lecture or a talk on Science, History, Religion or Morals. It was a great help and inspiration to Iraqi students to come into touch with prominent men in this way. Lantern lectures on various countries were given, the most interesting being those on Finland, Norway and Sweden, Palmyra and Petra, and the Kashmir.

To see our students have pure fun and unmitigated joy one has to be present at one of the School Socials. To look down from the balcony into the court where they have their games—all carefully planned, of course—their comic acts, their original stunts, ending with refreshments, a song and a yell, is something worth seeing. Through these socials much has been done to develop a school spirit and a fine comradeship between the students. In this connection mention should also be made of athletic rallies, group picnics and the senior reception. All these things have brought life and joy and happiness

to lads, who, as compared with Western boys, know few wholesome ways of enjoying themselves.

During the year the students gave two plays. They dramatized Henry Van Dyke's "The First Christmas Tree," rendering it twice: first, before the people of the city, on Sunday evening, and again the next day before the entire student body. Though most of the actors were Moslems and Jews, yet the play was reverently given and was very effective. The truth taught by the story left its impress and cannot but bear fruit in some hearts.

A more ambitious undertaking was a play, in Arabic, entitled, "Salahadin"—based on Scott's "The Talisman." It was a paid affair, well attended, and given in the garden of the school. The costumes and stage setting, which fortunately could be borrowed, were all that could be desired. The swords worn by the principal actors had hafts and sheaths of gold, marvelously wrought. These were heirlooms of the Sherif family of the Hedjaz, one of which had a date older than that of the Crusades. The acting was good, taking two and a half hours to render the play. The Arab is a born actor, and no students of the West can give a play of this sort like students in this part of the world. The play ended with a reconciliation and friendship between Salahadin, the leader of the Moslem forces, and Richard the Lion Hearted and the other Christian princes. Our students and the audience in general applauded this act; but a few fanatics in the rear—whether Moslem or Christian, I know not—grumbled beneath their breath, evidently displeased that the play should end in this way.

Of an exceptional high order were two public Declamation Contests—one in English and the other in Arabic. After preliminary trials eight contestants for each program were chosen. To them choice selections were given, and after much drill and practice were allowed to appear in public. A large and appreciative audience was present both evenings. The students uttered a clear English and a correct Arabic. They gave their classic pieces, not only with confidence and ease,

but also with great feeling and expression. The people were pleased and surprised in hearing what our students were capable of doing; and for weeks we received praise and comment from many sources. Prizes were awarded in both contests: the one for the English was given by a citizen of Baghdad and the one for the Arabic by the Arabic Literary Society in the form of gold and silver medals. Among the judges were the English adviser to the Ministry of Education, the President of the Moslem Theological Seminary, the Master of Ceremonies of the Royal Palace and the Council of Ministers.

However, the climax of events which overshadowed all others, was Commencement Week. The Alumni address, to an audience that filled the court of the school, was given by Sidney Smith, the new curator of the Iraq Museum, on the "Literature of Ancient Iraq." It was a great lecture by a great scholar, worthy of being given in any College Hall. Equally significant and impressive was the Baccalaureate Sermon preached to a large audience, in which the preacher showed that in Christ there is the reconciliation of the Greek idea of life and the Hebrew, and that no life is complete and fully realized without Him.

Finally, all this found its culmination in the Graduating Exercises, in which eight-

een students received the certificate of the school. Over 800 people were present and many had to be turned away for lack of room. His Excellency Sir Gilbert Clayton, the new High Commissioner, graced the occasion with his presence, and the Minister of Finance delivered a helpful address on "Self-Reliance", while a Russian orchestra furnished excellent music.

To say the least, it was a "brilliant affair," with the walls of the garden decorated with oriental rugs, banners floating and flowers in profusion—in God's out-of-doors, in a garden, in the twilight of the evening. The audience, too, was most colorful in a variety of Oriental and European dresses, and the graduates dressed in white. Seven students delivered original orations. The Baghdadians judged the affair of such a high order that one of the weekly newspapers devoted half of an issue to our Commencement, printing in full the Arabic orations, while the leading daily gave half of the front page to it.

And so closed a year of intense activity and incessant work, which bore fruit in arousing the spirit of brotherhood, in teaching the value of service and in developing Christian character.

CALVIN K. STAUDT.

Mt. Troodos, Cyprus

### *A Daughter of God*

DEAR DR. BARTHOLOMEW:

Recently I received a letter from one of the Miyagi College girls who graduated in the spring. I felt that you ought to share the letter, so I am going to quote from it:

"Miss Sues, I thank Heavenly Father that I learned at Miyagi High School and College. In those eight years of school life the most thankful and memorable event is not that I learned English, but is that I found Christ. He loved me so much that He put me to Miyagi Jo and made me one of the daughters of God. He loved me so much that He gave me lots of materials to live with, and He loved me even more in those days when He took all of those things away from me and made me one who loves Him greatly."

The last sentence refers to the fact that her family lost a good bit of wealth during her last year or two at school. At first this made her most unhappy. She was a very faithful and earnest worker in Y. W. She was at times an especial delight to me because of her engaging frankness.

I think her one sentence: "He loved me so much that He gave me lots of materials to live with," is a perfect answer to the question of the disinterested and indifferent, when they say: "Well, why do you want to go to strange countries preaching Christ?" Couldn't one almost preach a sermon on that statement?

Sincerely yours,

ELIZABETH SUESS.

## *A Visit to the Shrine of the Devil Worshipers*

**N**ESTLED against the foothills of the Kurdish mountains, near Mosul, is the Yezidi shrine of Sheikh 'Adi. What Jerusalem is to the Christian, what Mecca is to the Moslem, that is Sheikh 'Adi to a small body of people (most of whom live in Iraq), known as the Yezidis or devil worshippers. "And they must needs go up to the feast" three times a year.

The true origin of the Yezidi faith can only be conjectured but it is thought by most scholars to be a survival of the old Magian religion of Persia which has persisted to this day. However, much has been borrowed from Islam, Judaism, and Christianity. As we meet with it today the Yezidi faith is perhaps the most curious concoction that one can imagine. It comprises a veneration of certain trees and plants (nature worship); of the sun, moon, and stars; beliefs in the creation; the prophets; an acceptance of the Old and New Testaments; the Koran as divine revelation; and above all the worship of Shaitan (Satan) who, they believe, is the ruler of the world at present. Shaitan, is apparently, a personage more to be feared than loved. While God is all powerful He is also forgiving and merciful, and is so good that He can do no harm. Whereas, Shaitan must be propitiated and worshipped lest he become angry with his subjects and take revenge upon them. To them the word Satan does not recall a picture of Beelzebub with forked tail carrying a pitch-fork and going forth to meet whom he may devour, but his faithful followers personify him as Melek Taus, the divine Peacock.

The writer, together with a fellow missionary and several professors from the University of Beirut, had the special privilege of visiting this sacred shrine during the summer feast. The trip to Sheikh 'Adi, the tomb of the man who first formulated the Yezidi creed, is easily arranged for with Mosul as the starting point. About two hours' journey by motor car and one arrives at Ain Safna, a Yezidi village with a few Christian inhabitants. Here we had a chance to take a few pictures while the

driver filled his radiator from the spring from which, it is believed, Noah started his famous historical voyage. Those travellers who do not know the joy and art of hiking, must be sure to provide here for donkeys that will carry them up the mountains, for the motor road comes to an end only a few miles beyond the village. But for such a sturdy group as ours, dressed in khaki shorts for the occasion, no such provision needed to be made.

A few minutes more and the mountains of Kurdistan forced our car to a standstill. The Kurd, with his rifle slung over his shoulder and dagger carefully placed in his belt, became a familiar sight. In order to be free from any luggage an agreement was made with families going up on donkeys to deliver a few water-melons that we had with us. Our guide who spoke both Arabic and Kurdish, even a little English, dashed to the front, set the pace, and we were off. We advanced in Indian fashion, picking our way almost as carefully as would a donkey.



TEMPLE OF SHEIKH 'ADI

As we went, our guide told many hair-raising tales of spearing wild boars that inhabit this region. Everybody seemed happy and with the exception of being a bit thirsty all was well. Presently we turned sharply from a ravine we had been following, into another that ran into it at right angles. Here we found rest and shelter from the sun's rays in an inn, reputed to be 900 years old, where many a pilgrim spent the night in days gone by. For in those days people were not even allowed to sleep within the temple grounds. But the group was restless and the rest was short for all were anxious to reach the drinking place of which the guide had assured us. Ten minutes more and we came to a small stone bridge that spans the stream that flows from the strong spring of Sheikh 'Adi. This is the boundary line of the Holy Ground and we were assured that the water was perfectly safe to drink, for no water may be polluted within these bounds. We satisfied our thirst, but later on decided not to drink on our way back, for quite to the contrary, the writer noticed some natives washing the entrails of friend "billy-goat" in the stream only a few feet from the shrine.

Now if we had been worshippers of Melek Taus our reverence for the place would have compelled us to remove our shoes, for no Yezidi dare tread this ground save with bare feet. It is also a region within which no wild animal may be killed, or trees cut. So while many of the surrounding hills are bare and bleak, Sheikh 'Adi itself has a delightful environment. The shrine is built of stone and "juss" with two conical spires, and is almost hidden from view by overhanging mulberry trees.

The first thing that attracts the traveler, upon actually arriving on the spot, is the large spring of refreshing water that seems to gush forth from the rocks. In the small entrance court are found two large baths or water-tanks. One is for the use of women and donkeys, the other for the men. The water of this spring is thought by members of the faith to travel miraculously from Mecca, and a temple is erected to its honor in which the



TYPICAL YEZIDIS

women have the privilege of worship. When one lives on the plains of Iraq where the annual rainfall is only six inches, and the water supply is taken from the Tigris river entirely, it is easy to understand how an ignorant class of people like this would take to worshipping a spring. Man is instinctively religious and is bound to find some sort of a god.

Our party was not fortunate enough to meet Sa'id Beg, the chief of the Yezidis. We were told that he was ill, but it was also whispered that he likes "to look upon the wine when it is red." I say, "not fortunate," because Sa'id Beg, although not a strong, imposing, august person, is nevertheless one not easily forgotten. His picture reveals a silky black beard, hooked nose, flowing skirt, and above all a melancholy appearance. The latter may be quite natural for his position carries with it an autocratic sway over all the members of the faith and commands no small income, and judging from the brutal customs of the tribe it may be inferred that few of these "infernal" representatives on earth have died a natural death. However, we were greeted by a custodian who happens to be

a cousin of the Mir, and who has many of the characteristics of his superior. His hospitality is exceeded only by that of the desert Arab. We were escorted into the upper chamber where coffee was served and our welcome established. But the attractions on the outside were enticing, and before long we were all watching the festival dance under the spreading mulberry tree. Women with unveiled faces joined hands with the men in the circle. Bright shades of all colors, except blue, abounded. The Sabaeans abhor the color blue. Our cameras were working over time and seemingly there was no objection to picture taking until the writer desired the portrait of a little girl all dressed up for the festivities in a long striped dress, a wide silver girdle, beads, numerous coins, etc. The mother, possibly having some dread of the "evil eye", hustled her away as if snatching her away from some grave danger. The old rule of persistency was applied and after the third attempt, with the promise of "back-sheesh" (tips), the little miss posed and the picture was taken.

Presently we were recalled to the afore-mentioned chamber where a table was spread with things that pleased the appetite. The edge of the table was fringed with native bread, while the center fairly groaned underneath its burden of grapes, watermelon, sweetmeats, etc.

After lunch we were all ready for a glimpse of the inner shrine. As one enters the temple court he is greeted by crude engravings cut on the porticos, including peacocks, stars, hatchets, and combs. And the most striking of all perhaps is the shiny black serpent carved on the wall to the right of the temple door. The Yezidis rejoice in the fact that the devil took on the form of a serpent in the garden of Eden and thus made possible the perpetuation of the human race. Having removed our shoes upon request, one by one we carefully stepped over the holy stone of the threshold and en-

tered the temple, which consists of several almost empty chambers, and gives the appearance of a dungeon. To the right as we entered was a pool of water said to have all sorts of healing qualities. We wondered at the time why the seemingly indisposed Beg had not bathed in the pool. Save for a few olive-oil lamps the place was dark, and we followed the winding path of our attendant, who also carried a torch, until we reached the inner shrine containing the tomb of Sheikh 'Adi. The only rays of light that normally enter this chamber come through small holes in the roof, and it is difficult to distinguish anything clearly. However, several boxes covered with cloth, were visible, containing, it is supposed, the secret books and their objects; the most important of all being the bronze image of the peacock (Melek Taus) which they use in the worship of Satan and also in collecting taxes from the villages. But this is carefully hidden from the sight of unbelievers. The word Shaitan is so sacred that the Yezidis are forbidden to use it. Likewise they avoid using any word containing the sh-sound. Their reference to Satan is always Melek Taus. On our way out we again carefully avoided stepping upon the sacred stone, but were asked to drop a coin upon it as we left. Now the patriarch of the court with his long Kurdish pipe had taken his accustomed place and we were bidden to be seated on mats spread out on the stone floor. Refreshments were called for, and after a short visit we exchanged the proper salutations and departed. Our guide, who was himself a Christian, whispered that this was once a Christian church, and possibly he is right.

In the outer court festivities never ceased, but we being quite tired were now allowed to enter a low basement where cots were provided for our rest while the main meal of the day was being prepared. Our imagination wandered to the food that was being prepared, as the Yezidi has many strange observances such as abstinence from eating lettuce, cabbage, beans, pumpkins, and fish (the latter out of deference to the prophet Jonah). But when the time came we





MISSIONARY GLESSNER AT KHORSABAD  
(The figure is part of a winged bull on the site  
of the Palace of Sargon II)

found an elaborate dinner prepared for our consumption. Large dishes of boiled rice trimmed with goat's meat seemed to predominate while large bowls of stew of all descriptions intermingled. When we had done justice to the repast, the drivers and servants were given a chance.

By this time the hour was growing late so we took our last drink at the spring and began to retrace our steps. On our way down the valley we met many pilgrims coming up to do homage to their god and to bring their offering to Sa'id Beg accordingly as they had prospered. Food for the stay was brought with them and the writer remembers one small donkey carrying a woman, two children, and a goat. Not only do these people observe their own fasts and feasts, but seem also to observe most of the Jewish, Muhammadan, and Christian feasts.

The followers of Shaitan believe that the devil is destined to reign 100,000 years, of which 4,000 are still to come. At the end of this period he will be reinstated in heaven where he will issue rewards to all those who have been faithful. Christ will then rule for a 10,000 year period, after which a new creation will be made and things started all over again. Such are the curious beliefs of these simple folk and though they have been persecuted and massacred without mercy for the sake of their faith they have never abandoned it.

Nevertheless it is possible that within a few decades the Yezidis will be people of history. The sword could not wipe out their faith, but that which is mightier than the sword is already making inroads upon them. In spite of the old tradition that these people shall not be trained in the arts of reading and writing, a school has been established at Baidri (a large Yezidi center). Even the custodian of the shrine has his son in a Christian school in Mosul, while the Beg of Sin-jar has consigned the care of his four children to our Mission schools, not averse to their growing up in the Christian faith. Once education has gained a foothold it is difficult to believe that they will continue to cling to these old ideas and confusion of beliefs. The door of these 500,000 survivors is not only open, but nailed open. Time and time again the Macedonian cry comes for us to open up schools in these villages, but for want of workers and funds we are obliged to say no. During the last winter an offer came from a Danish Mission to the Yezidis that we co-operate with them in opening educational work. They offered to support a teacher in any village of our choosing. It was not hard to find a village, for the calls were many, and our Mission has secured a native teacher who, for years had a desire to minister to the Yezidis. This at present is our meagre contribution to this great field.

May our churches hear the cry, feel the need, and send forth laborers into the harvest.

J. C. GLESSNER.

Baghdad, Iraq.

## Coffee-House Visitation Evangelism

By REV. A. G. EDWARDS

*Mr. Edwards is a missionary of the United Mission in Mesopotamia. He is called "Father of the Bookbag" by his coffee house friends because he carries his literature in a small brown hand bag.*—EDITOR.

“O FATHER of the Bookbag, what are you reading?”  
 “Is it Arabic?”  
 “Let me see it!”

Thus a portion of Christian literature goes into circulation, for the Arab takes the tract, sits down on another bench in the coffee house, and reads it. Before long, attracted by his interest, others are almost sure to make the same request.

This describes in essence the method of evangelism we have been led to use in Hillah. During our first few weeks here in the fall of 1926 many came to our house for conference and reading, and this gave us an opportunity for interesting discussion and reading of the Gospel. Soon, however, the Shiah religious leaders forbade the people to visit us; our house was effectively boycotted, callers were afraid to come. What was to be done?

If the Arab would not come to hear the Gospel, then the Gospel must be taken to the Arab. Our Iraq evangelist, Michael and I, taking hand bags of books and tracts, went out into the bazaars, giving tracts to those who seemed to want them, and selling some of the larger books. As we went we found many opportunities for conversation and religious discussions, but as we noticed that people were nearly always gathered in the coffee houses, we began going to them. Here we found that the Lord had set an open door for us.

The coffee house has an important function in the life of the Arab, especially in Iraq. It is, of course, what it appears to be at first sight—a loafing place for the idle, whether idle from necessity (as are so many of the unemployed in Iraq) or from choice. It is the Arab's chief place of recreation, and after work he goes to the coffee house instead of to his home, and whiles away the hours with backgammon, chess, checkers, or cards, or in sitting and watching, or

listening to the screech of the phonograph. The coffee house is also the place for the retailing of news and discussion—the debating club of the Arab. Besides this it serves as a reception room for many men, as the majority of them live in tiny houses and the seclusion of their women makes it impossible to receive guests at home. Finally, the coffee house is a business office where many important transactions are negotiated and the necessary documents signed.

Here then is an ideal field for evangelistic work, and its advantages have appeared to us more and more as we have gone on with the work. Here the Arab can be met informally and seen as he really is. Here the Gospel of our Lord Jesus Christ can be presented to all classes of men in personal conversation—for all classes frequent the coffee houses. Here the people are seldom preoccupied, and like the people of Athens are eager to hear or tell some new thing. Many feel lonely with the loneliness that exists in crowds and want something to read or someone with whom to talk. The Arab's hospitality is another factor which makes the coffee house an ideal center for work, and nearly everywhere we have been welcomed. In only one coffee house among the scores we have visited have we been refused permission to sit, and in nearly all we have been served. Among the more fanatical of the Shiahs our cups were taken to the river after we drank the tea, and washed ceremoniously to free them from the defilement caused by our use of them; but even so we were welcomed.

Once seated and served in the coffee house, the question becomes “How can we get our literature into circulation?” Often we have found that to sit quietly and read silently is sufficient, for curiosity is a powerful motive with the Arab; he wants to know what the stranger in his midst is reading. Sometimes our col-

porteur and I sit together and one reads to the other. Before long we find an audience "listening in." One man comes to mind—a "hamal" or carrier of burdens—who could not read, but who liked to listen to the Gospel stories. In time he came to buy Scripture portions so that his friends could read them to him by night. Often when he would find me in a coffee house he would drum up an audience and get me to read of the Feeding of the Five Thousand. He kept the crowd in order and quizzed various ones on what we had been reading, being very particular about the arithmetic. Once in a neighboring town, by the same method of reading to our colporteur, we gathered an audience of about sixty people, who sat through the reading of some six chapters of the Gospel, with explanations and testimony to the power of the Saviour frequently interspersed.

The literature which we use comes largely from the Nile Mission Press in Cairo and is well calculated to arouse

curiosity and interest. The "Story Parables" published by this press are little eight-page tracts giving a simple story and pointing to the need of a Saviour, and to the fact that the Lord Jesus is the One Saviour. We have found these most attractive, for the attention is drawn at once by the striking pictures on the cover. Another very useful series of tracts is "Christian Sermons on Qu'ranic Texts." The verse of the Qu'ran usually printed on the cover often leads the Arabs to ask for the tract. Portions of the Gospels are always in demand, for many like to hear us read them. Often they will be interested in some Gospel incident having a point of similarity to their own experience or work. All of these types of literature make vehicles through which we try to present the fact of the death of Christ and His resurrection, and that it was for us.

What have been the results of this method of work? Seed has been sown throughout the whole Hillah district and



THE COFFEE HOUSE—THE DEBATING CLUB OF THE ARAB  
(Courtesy of *Neglected Arabia*)



A COFFEE SHOP IN MOSUL, MESOPOTAMIA  
(Courtesy of *Neglected Arabia*)

over 20,000 tracts and books have gone into circulation. Many have learned what the Lord Jesus claimed to be, and what He claimed to do. Forceful proof of this is seen in the issue of several bitterly anti-Christian books by the Moslems of Nejaf, attacking the Christianity of the Gospels, not the popular superstitions concerning it.

One Mullah—a teacher and quite well-read in things Moslem—heard the message in a coffee house in a neighboring town. He followed us to Hillah, and then one day, after spending much of the night in meditation, he told us how God had led him to faith in our crucified and risen Saviour. He asked for baptism quickly, saying that he was an old man and wanted to make his profession without delay, that it might not be put off too long. Last November he was baptized, and since then he has been out among the

tribes, witnessing for his Saviour, and reading with friends and distributing tracts. All this is done together with his own work, for he receives no remuneration from the Mission.

But these results are external—what silent pervasive testimony has been borne only God knows. It is only as His Spirit works in the hearts of the people that they will turn to the Lord Jesus Christ for salvation from their sins. The chains of custom, the fear of ostracism, the loss of means of livelihood, and the dread of sudden death can only be overcome by the power of God, and men be given courage to come out openly and fearlessly as Christians. It is our request to those who read this that they will continually remember the work in Iraq in their prayers, that the Lord may strengthen our work by His Spirit, and raise up from among this people a strong witnessing Church.

### *A Correction*

In the "Story of Our Work in Japan," September issue, page 408, the sentence relative to the percentage of this year's graduates who were Christian should have read: "Of these *over 72 per cent.* went out as avowed Christians." Please note!

## Our Young People

ALLIENE SÆGER DE CHANT

Does the road wind up-hill all the way?  
Yes, to the very end.

—CHRISTINE ROSSETTI.

Go back now and do something for others. You have been brave for yourself—be brave now for others. . . . Go back to be battered. . . . 'Tisn't life that matters! 'Tis the courage you bring to it.

—HUGH WALPOLE in *Fortitude*.

. . . Life lived in terms of the lives of others, as many as possible, is never lonely, never desolate.

—MABEL CRATTY.

Feed my lambs.—John 21: 15.

And, lo, I am with you always, even unto the end of the world.—Matt. 28: 20.

. . . The man shook his head again, in a sort of dumb despair. Then he cleared his throat and continued with great effort: "I can't tell you how it happened! . . . The boy had been ailing for some time—we knew that, but didn't pay much attention. We had other things to think of. . . . Then he began to fail fast. We were only one day's journey this side of Jackson; so we went back. That was the time when the others left us. I don't blame them much—it was uncertain when we could go on. . . . The doctor we found wasn't a capable man—I realize it now. He spoke only English and couldn't understand what I was saying. He had no idea what was wrong with the boy—I could see that plainly enough. . . . Ya, well—so we started again. . . . Before long we saw that the boy wasn't going to recover. So we hurried on, day and night, trying to catch our neighbors. . . . Well, that's about all of it. One night he was gone—just as if you had blown out a candle. Ya, let me see—that was five nights ago."

"Have you got him there in the wagon?" demanded Per Hansa, grabbing the man by the arm.

"No, no," he muttered, huskily. "We buried him out there by a big stone—no coffin or anything. But Kari took the best skirt she had and wrapped it all around him. . . . But," he continued, suddenly straightening up, "Paul cannot lie there! As soon as I find my neighbors, I'll go and get him. Otherwise Kari. . . ." The man paused between the sobs that threatened to choke him. "I have had to tie her up the last few days. She insisted on getting out and going back to Paul."—Giants in the Earth—A Saga of the Prairie.—O. E. ROLVAAG. \_\_\_\_\_

But an hour later, as Ann and Adoniram were washing their hands before dinner, a Burmese official burst unceremoniously into the bedroom.

"Where's the foreign teacher?" he demanded.

"Here!" answered Adoniram, thrusting himself in front of Ann.

"You're called by the king. Come here, Spotted-face!"

An executioner, with circular brands on his face, which announced his profession, thrust his unkempt head into the room. He was followed by a dozen rag-tag Burmans.

"Take the teacher," ordered the official.

Spotted-face leaped quick as a tiger and bore Adoniram to the floor. Then, while the others held him, the executioner fastened the torture cord around Adoniram's neck, and bound his hands. Ann screamed and caught the executioner's arm.

"I'll give you money!" she gasped.

"Take her, too! She's a foreigner," ordered the official.

"No!" roared Adoniram. "I'll pay you with flowered silver if you'll leave my wife alone."

The official glared at Ann's fragile body and said, with a sneer, "She's not worth silver, but if you're fool enough to think she is, I'm willing." . . . Then Spotted-face pulled the cord round his neck and he knew no more until he was revived by

a slap on his cheek. He found himself in the court-house among a crowd of officials. One of them read the king's order to place the foreign religion-propagating teacher in the death prison. Spotted-face fastened chains on his wrists and ankles and hustled him across the burning street to the prison . . . The gate swung open and he was delivered into the welcoming hands of the chief jailer . . . He was a lean old man, with broken black teeth, which he displayed in a grin as he dragged Adoniram to a huge granite block in the center of the yard. Here he stripped the missionary of all his clothing save his white pantaloons and knocked him down. An expert with the maul then riveted three pairs of fetters on Adoniram's ankles and the same number on his wrists. As the shortness of the chains permitted Adoniram to advance the heel of one foot only to the toes of the other, the five yards might have been a quarter of a mile by the rate of progress possible. But he finally made his way up the ladder through the little bamboo door which a breach-clouted guard jerked open.

He found himself in a room about thirty by forty feet, without windows or ventilation other than could be obtained through chinks in the teakwood walls or through a tile that had fallen off the roof. The air was fetid and of a dusky blue, with trembling fingers of light through the wall chink revealing the fact that forty or fifty human beings were huddled in the room. Adoniram discerned stocks along the sides all occupied by drooping figures. In the farthest corner a long bamboo hung parallel to the floor. Toward this a jailer urged Adoniram. . . . He forced Adoniram to his length on the unspeakable filth of the floor, fastened his ankle-fetters to a ring . . . gave him a kick and departed.

For a moment, madness seized Adoniram. Only his pride kept him from screaming and tearing at his chains. He raised himself on one elbow. "Christ on the Cross . . . help us!" he gasped. "Christ!"—Splendor of God, HONORE WILLISIE MORROW.

Our beloved "Nana" Hoy, widow of him who died at sea—out in China, once

more, to share the best she has, with Chinese mothers and grandmothers.

Our Mrs. Bucher, Mrs. Hartman, Mrs. Keller, who have sent their husbands out alone, in order that China "may not suffer loss," while missionary children are being educated in the homeland.

Our own Taylors, Hilgemans, Mr. Hartman, Miss Flatter, Miss Krick and the Karl H. Becks and little children, who have known typhus, bandit camps, loneliness and triumphs, too—again on their way to China.

Out there—our devoted Alice Traub, her furlough overdue; Mr. Bucher, Mr. Keller, the Whiteners, the Snyders, Miss Weil, Miss Zierdt, Miss Sellemeyer, Miss Hoy.

The Yaukeys (she, a daughter of pioneers who began missionary work in China in a mud-floored, thatched-roof hut), who, after "weathering through" meaningful years out there, can scarcely wait, now, to complete a year of furlough study and go back to work shoulder to shoulder with comrades of the new China.

Surely these modern Ann and Adoniram Judsons—these modern "Giants of the Earth," are to us youth here in the homeland an inspiration and a challenge. May we, with our gifts, our talents, our prayers, go with them "uphill—yes, to the very end," for

"'Tisn't life that matters! 'Tis the courage you bring to it."

"And, lo, I am with you always, even unto the end of the world."

## *A Ship Comes In*

(Salem, 1825)

From Java, Sumatra, and old Cathay,  
Another ship is home today.

Now in the heat of the noon-day sun  
They are unloading cinnamon.

And even here in Town House Square  
The pungent fragrance fills the air;

Oh, nothing is quite so exciting to me  
As a ship just home from the China Sea.

So I will go down to the harbor soon  
And stand around all afternoon.

—OLIVER JENKINS.

# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

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## Notes

THE OUTLOOK OF MISSIONS extends its heartiest congratulations to the Woman's Foreign Missionary Society of the Methodist Episcopal Church which will celebrate its sixtieth anniversary, the latter part of this month, in Columbus, Ohio. Representatives from the national denominational missionary organizations have been invited to participate in a special communion service on October 31. We hope to have a detailed account in a subsequent issue.

\* \* \*

We can picture vividly in our imagination the delight many small actors are going to have and to give when they present "At the Indian School," the playlet from the pen of Miss Louise Grether which appears in this issue. Originally it was prepared as a demonstration for the Mission House Conference.

\* \* \*

"The Best Boat," a very excellent Thank Offering playlet for children, written by Mrs. Annetta Winter, has been

rushed to the printer and will be available very soon.

\* \* \*

Just as these notes were being written Miss Edith Lowry, Secretary for Migrant Work of the Council of Women for Home Missions, dropped into the office to say hello. Miss Lowry carried in her hand a bouquet of cranberries, which the children at the Whitesbog Migrant Station had given her when she left after a week of assisting and supervising the work at this, the very newest station—among the cranberries in New Jersey. Miss Lowry was most enthusiastic about the summer's achievements and has promised us an article in the very near future.

\* \* \*

Your very new editor who would undertake her work with much more trepidation were it not for the very kind assistance and helpful advice of her predecessor, Mrs. E. W. Lentz, begs to acknowledge the receipt from the former editor, of a number of articles for this issue.

## Prayer Calendar

LOOK closely at the picture on the November page of the Calendar. Counting from left to right, find the fourth one in the front row. Yes, the girl in knickers next to those two Japanese women. Do you see her? That's Hisa Kawamura, author of the prayer for this month.

Hisa came to this country in March, 1925, from the Women's Christian Evangelistic School in Kobe. Her father is an elder in our Reformed Mission in Los Angeles and he called her to assist in the work here. Immediately upon her arrival in this country, she studied English and helped in the Church School, Young People's Society of Christian En-

deavor, and the Women's Society, of which she is now president. She is also a member of the G. M. G. and has served as its treasurer, assists with the music for Church and is Superintendent of the Beginners' Department of the Church School. At present she is assistant to Miss Tornquist, the Kindergarten.

Some time ago Miss Kawamura announced her engagement to one of the young men of the congregation who was graduated from the University of California in 1929.

All of the material for this page was procured through the kindness of Miss Marion D. Shaley, parish worker at First Church, Los Angeles.

## *Fellowship in Love*

*First Talk in the Devotional Meditations Given by Mrs. Schaffner at the Triennial Convention of the Woman's Missionary Society of General Synod*

**F**ELLOWSHIP, love—two tremendously significant words. Perhaps the whole category of life will not find two other words that so embrace all the relationships of life and experience.

Fellowship brings to you everything that will enrich your character by contact with other human beings. There is no such thing as fellowship with oneself. To exclude oneself from others is to paralyze character and lose the effectiveness of growth.

I am reminded of two girls who were discussing a third. The first said, "She considers herself a most exclusive person." The second, by way of concurring, added, "My dear, the creature sings duets alone." To sing duets alone is not only chilling to the audience or world at large, but shrivels one's very soul.

With fellowship we are indebted to others—those whom we have known, those close at hand that we know today, and those we will meet with the unfolding of time—all giving their bit to supplement and enrich what we have within to enhance life's symphony. Lowell tells us to

"Be noble, and the nobleness which lies  
in others, sleeping but never dead, shall  
rise

In majesty to meet thine own."

Thus fellowship is receiving and absorbing gifts from our fellowmen that develop our own character.

Cultivate the ability to fellowship with all kinds and conditions of people. Paul tells us to "associate with humble folk." All have something to contribute to your growth. When we associate with all of human kind, we learn to know God as He manifests Himself in individuals. No two are alike. When God makes each individual human being, He breaks the mould. There is not another patterned on the same mould.

As we grow to know God better, we understand people better, for that living fellowship with God can touch all earthly fellowship with eternal love and glory.

The word love has been almost as widely misunderstood as Christianity—and the two are closely related. Too often has love been understood by the old Greek meaning of it—namely, passion. Christianity brought love out of the mire, elevating it, as it has elevated womanhood.

What beautiful coloring we can give that word love—lovely, loving, lovable—and what delightful pictures they bring to mind!

Speaking of the word lovely, brings to mind Dr. Lorado Taft, the highly gifted and noted sculptor, who, in speaking at a convention, made this very pleasing statement: "That in every town and village, no matter how small and humble, you will always find two lovely things—the old trees and the lovely young girls—preserve them both!"

The word loving brings to mind the association between age and youth.

The loving-kindness of age that quietly understands the foibles of youth and has faith to believe that the outcome will be lovely and satisfying. The assisting hand of youth which leads through a strong arm to a loving heart—a hand lightly touching the trembling elbow of age, not because age has asked for aid, but to let her know it is there—in case of need.

The most heavenly picture the word lovable brings to mind is that of a little baby. A baby with its dimpled face, its bright eyes, its soft hair, its flower-like hands, with a coo on its lips, cuddling its head in the curve of your cheek. Precious! not only for what that baby is but what it may become.

A few weeks ago I listened to a scholarly, well-digested paper written by a friend of mine on the Pact of Paris or the Multilateral Treaty. Citing the splendid points of the treaty and reminding us of the glorious things the world expects of it, he warned us that the treaty is a piece of paper. That for bringing about world peace, we must consider the new-born child. By loving care, loving guidance, it can become a being—lovable, lovely, loving.



To live up to the Christian laws of love is as difficult as obeying the Ten Commandments. Paul tells us that love is patient. Love knows no jealousy. Love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong.

Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. How hard it is to believe the best, to give others the benefit of the doubt! Love is the heart

of all Christian life. By observing its rules one is growing from within and building up a personality.

Fellowship, love, character, personality—two instruments of God. In your life may they never be thin and shrill, but strong, resonant and far-reaching!

"Now am I a tin whistle

Through which God blows,  
And I wish to God I were a trumpet,  
But why—God only knows!"

SARAH S. SCHAFFNER.

Lancaster, Pa.

### Reading Course Queries

"One-third of the members reading at least five books from the Reading Course," said a local secretary of literature quoting from the Standards for Guilds and Woman's Missionary Societies. "I am very enthusiastic about this Course and I want to be sure to understand every detail myself before I attempt to arouse interest in others." (*Wise Secretary!*)

"There are Periodicals on this Suggested List for Missionary Reading," she went on. "Do I understand that they would not count for the Standard, but that there must be five BOOKS?"

This query has come from several sources. Perhaps you, yourself, have been puzzled.

PRONOUNCEMENT FROM EDUCATIONAL COMMISSION—Number 8 on the Standards for Woman's Missionary Societies and Girls' Missionary Guilds shall be interpreted to mean any item on the Suggested List for Missionary Reading Course, whether it be book or periodical.

\* \* \*

Said a Guild girl, "I fear that I'll not be able to read any books this year, for

my school work will be particularly taxing, but you can count me in the 'one-third of the members' because I've already read five of the books on this list."

You see the fallacy, of course. All of the requirements for Standards must have been met in the current year. You may have studied a Home and Foreign Mission theme last year, but, if you have not done it this year as well, you will not be a "Front Line Society."

Your members have earned their units no matter when they have read the books which merit them, but your Society or Guild has not earned the right to a "Front Line Banner" unless one-third of the members have read at least five books from the Reading Course in the current year.

\* \* \*

"I am a subscriber to both THE OUTLOOK OF MISSIONS and *The Reformed Church Messenger*. In order to have credit for the units on the Reading Course, must I read it from cover to cover?"

Yes, getting at least the substance of every article.

### A Correction

Please note change in officers of German Philadelphia Classical Society:

Mrs. H. Seidenberg, Secretary of Stewardship,  
1242 S. 23rd Street, Philadelphia, Pa.

Mrs. Kathryn Michel, Historian,  
225 London Avenue, Egg Harbor City, N. J.

## *A Year in Japan*

Dear Friends:

I think I now have been in Japan long enough to make my letter to you something more than just a "thrill" of first impressions, as it would have been a few months ago.

I am enjoying Japan, and the more I realize that I am in Japan, and not in America, the more do I feel at home. By this, I mean that we who have recently arrived, must, in a measure, forget about our traffic regulations, our wide streets with sidewalks, and our fast ways of travel in America. We must make up our minds not to compare Japan and America. Tokyo, however, is becoming very modern. She is widening her streets in the main business districts, she has a few large department stores, street car service, which is not bad, and many automobiles—sometimes I think almost too many. Tokyo has traffic regulations which apply only to vehicles. Pedestrians dodge, rush and walk the best way they can. I have had many hair-breadth escapes getting off and on street cars, because autos pass regardless of whether anyone is getting on or off. I am becoming accustomed to it now, and do not mind. The people seem to take these things as a matter of fact, and so do I. The main trouble is that Tokyo, as well as all of Japan, cannot accommodate all of her people. Tokyo alone has a population of two million, and it seems to me these two million people travel all the time. The cars are always crowded—"jammed" would better express it. So I say the sooner we adjust ourselves to these conditions the sooner we shall feel at home.

The Japanese, on the whole, are very considerate of foreigners in their attempts to speak the language and understand Japanese customs. I have often thought of the way foreigners are treated in America, and am thankful the Japanese do not know it. Several times I have heard that down deep in the heart of some Japanese there is a slight feeling that the English people are superior to the Americans, the reason being the immigration law. Whether this is true or not, it behooves

us to show by our actions that we want all to be our friends.

I have found the Japanese mode of dress very interesting. The men, as you know, are rapidly adopting foreign styles because of convenience; but the women, as usually is the case in a foreign country, are not as progressive, because they have always been taught to adhere to custom. Some, however, are changing, and most of them are classed as the "modern girl" or the "modern woman," which in Japan corresponds to our term flapper. Oftentimes the police say these girls need to be watched—they may lead to socialism. I must say I admire the real Japanese attire of the women in their beautiful shades and colors—colors which we would never wear together, but in the way the Japanese women wear them, they are beautiful.

The teaching of English offers a wonderful opportunity for contact with Japanese; the young folks, especially, seem eager to study it. I am teaching an English Bible class in a country town an hour's ride from my home. One of our pastors, young and energetic, is holding services in his small Japanese house. There are very few, if any, Christians in the community. In the hope of reaching the people he has this English Bible class. Six boys are enrolled. We teach them the language by using the Bible and a hymnal. The boys never miss a meeting. The number may seem small, but the work is encouraging, both to the pastor and to me. Besides teaching this class on Sunday evenings and a few English classes at a night school held in one of our churches, I am doing no direct work, but am studying the language in preparation for my kindergarten work. I certainly am anxious to get started with the dear, round-faced, rosy-cheeked little tots. On my way to school each day, I pass a place where a group of children congregate. After bowing and smiling for several times, I have succeeded in getting them to look forward to my coming, and one after the other makes his bow and greets me with the usual, "Sensei, conichiwa," "Teacher, good afternoon." (One of the

most complimentary ways of address is Sensei.) I in turn bow to each one, and when finished think I have done the proper calisthenics for the day.

I am so thankful to be here I can hardly realize that a number of months have passed since my arrival. And to think last year at this time I did not know when or where I would go! God always has a plan, and it is fulfilled in due time.

I wish I could picture to you the difference between the Christian Japanese and the non-Christian ones. I can't describe it different than you have had it described to you before; but I wish you might realize it the way I do now. In America I thought I could sense it in a way when I heard missionaries speak of it, but words cannot describe it. When you live among them the difference is enough to spur one on to do his utmost to have all learn of Him. It makes us appreciate our Christ more. I wish I were engaged in more of this worth-while work, but I must be patient, because I am helpless without the language.

I have said nothing of the beautiful scenery of which the Japanese are so justly proud: it seems more beautiful than anything I've seen. Arriving when I did, in the fall, my impressions of the beauty were beyond description. The first few weeks were spent at the homes of the Krietes and Fespermans, in Yamagata, a city hemmed in by mountains covered with various shades of green; it was one of those views which makes a person praise God for His handiwork. Then later the beautiful autumnal hues of the numerous maples on the mountains and hillsides draw one closer to the unexcelled Artist. Having these views and many, many others, one need not mind the narrow, muddy streets with small huddled houses and shops on either side. Aside from this a great deal of this Oriental beauty is due to the Japanese themselves, for they have planted and cultivated many unique gardens and beauty spots. They are very artistic and put the proper surroundings in the proper place. Just to walk around the grounds surrounding some of the temples and shrines makes one feel that powerful and divine Spirit from above. I always feel like "Here I am alone with God."

The Japanese are a fascinating and interesting people. I have made many friendships which I value. After all, in the fundamental attributes, I suppose all folks are the same. We merely express ourselves differently.

I thank God many times for providing a way, through you women and the Church at large, for me to be here. You have all been very kind and thoughtful in your relations toward me, and I can never thank you enough. I can only pray God for health and ability to do the most effective work possible for the furtherance of His kingdom.

May God bless you in your work at home, and your influence in the other parts of the world. I ask you to remember me in your prayers, because that, after all, is the forceful power needed. Other things come as a result of it. I remain,

Very gratefully yours in His service,  
EDNA M. MARTIN.

Tokyo, Japan.



ON THE WISTARIA VINE IN JAPAN

## “Wan Na Li Ch'i”

“Domine, Quo Vadis?”

(The June issue, page 281, second column refers to the fire described so vividly in the following article. It will be interesting to connect this with the article “Kuling to Shenchow.”—EDITOR.)

AN unflickering glow of red light in our room two nights ago brought us to a slow but startled wakefulness. Even as we were jumping out of bed we heard the crackling of burning timbers, calling voices and the spasmodic, terrorized queries: “Awful! Awful! No rain for months! Everything dry as straw! How can it be stopped?” And when Mr. Snyder and I got out on our own just-reclaimed veranda, I must confess that I, too, felt sort of a terror creep into my heart as I saw the flames spreading north and south on the main business street of the town. We heard the beating of the call for everybody to get awake and get out. And we knew that every available fire-fighting apparatus in town was at work, and that lines of sweating coolies were already carrying unceasing streams of water from the river. North and south the flames spread, and the length of blazing space widened. Those closest to the fire area got their children out and moved of their possessions what they could. Others, farther away, got ready to move. While we stood there on the veranda helpless—because the military authorities had gone on guard and were forbidding passage into the fire area—I watched a house tower get licked up by the flames and fall in. As more walls crumbled and crashed, I wondered how on earth even a Nero could have gotten any fun out of seeing a city burn. While I reflected that perhaps the historians had made a mistake, I heard a few people going up the incline of the walk outside our compound wall, and I heard some tired voice say, “Wan na li ch'i?” (Where shall we go . . . whither?)

“Wan na li ch'i?” . . . It was a puzzled fearful voice seeking assurance. It was the typical query of a fugitive in early flight; and it was the sound of a refugee seeking refuge: it was the voice of escape seeking safety. . . . Whither? Where shall we go? Strangely enough, the sound of the question was not unlike the sound

of an almost-spent wind blowing around a lonely house corner.

Our mission hill would furnish refuge from fire by affording space that flames could not leap across, and perhaps those few people were seeking the mission hill space. Most of the people found space nearer the street, and only our gateman's family came inside the compound. About 4 A. M. the advance of the flames was checked, and the earliest report was that about sixty shops and homes were burned, but that there were no immediate deaths from the fire, although several people were badly injured. And since that day there is a strange brooding silence in the city. Financially ruined by fire after being oppressed and re-oppressed by Communists and Anti-Communists is indeed a triple scourge.

That question, “Wan na li ch'i?” may mean Where are you going? or where are we going? as well as it means “Where shall we go?” Since the fire, the sound has come back to me again and again. Oddly enough, with the thought of this question, another one repeats itself in my memory. But the sound of the second question is firm and determined, more like a command: “Domine, Quo Vadis?” as Peter sought to arrest the Figure that went toward Rome.

Though haggard and disheveled, frail and worn,

A King, of David's lineage, crowned with thorn.

“Master, whither farest?” Peter, wondering, cried.

“To Rome,” said Christ, “to be re-crucified!”

Into the night the vision ebbed like breath;

And Peter turned and rushed on Rome and death.

It is only Doubt and Fear that makes a “Wan na li ch'i” sound like a spent wind around a lonesome house corner. “Mas-

ter, whither?" an acknowledgment of leadership with no question of place but a Vision that turned Doubt into Definiteness and turned Peter back to burning Rome.

I do not know why the two questions in my mind abide, side by side. I know how lost and alone those feel who ask, "Wan na li ch'i?" Even as refugees seeking rest, so do followers who are leaderless ask it. But, "Domine, quo vadis?" determines for every leader who has found his own Guide the responsibility of going back and staying by his group. It's doubt and fear that makes the tone of the question sound weak, and low, and lone. But Peter's group had sent him out, and though they must have wavered without his presence, they, too, were fearless, for they had learned of Peter's Guide.

Surely it is the right of every breathing soul to be full voiced and courageous. Does not the leader who fails to pass along his Guide rob his followers of strength of purposing and certainty? Has he followed well his Guide who has not well led his followers each to his own Guide? It were surely well if every one were able to ask each in his own time and place, courageously, "*Domine, quo vadis?*" and were not like the hollow sound at night. . . . "Wan na li ch'i?"—an empty breath of lonesomeness.

GRACE WALBORN SNYDER.

Shenchow, Hunan, China.

### *Kru Muang of "Chang"*

Mrs. Hugh Taylor, wife of Rev. Hugh Taylor, D.D., Presbyterian missionary at Nan, Siám, who was instrumental in aiding Messrs. Cooper and Shoedsack with the photographing of their film play, "Chang," has written concerning the chief actor in the drama:

"Kru Muang, who played the leading part, in his official role as interpreter saved Messrs. Cooper and Shoedsack from defeat many times by finding a way through difficulties, and made the picture possible by his untiring efforts and by winning the confidence of the villagers. Attesting appreciation of this, a letter has been received asking Dr. Taylor to send Kru Muang to Bangkok at Mr. Cooper's expense to see 'Chang,' should it be brought to Siam."—*Women and Missions*.

## Literature Chat

CARRIE M. KERSCHNER

AS these lines are being written the railroad train, bus, automobile and steamship are whirling folks hither and thither to somewhere or nowhere, vacation-bent. All have spent some time to get ready for their trip—clothes put into order, cars inspected, schedules studied, resorts compared and money saved for the particular period of the year. All plan with care for the greatest results.

To get anywhere worthwhile in church work, especially mission work, one must "take a ticket of preparation and get on the track of heart and soul effort, thick and thin endeavor." Waiting for something to turn up is futile. Each officer and secretary must do the turning up herself. There is no resting on one's oars in a missionary society. Everyone charged with responsibility must pull her oar a strong pull, a long pull and pull together to keep ahead in the effort to reach a desired goal. Behold this SCHEDULE of newest and most desirable necessities for you to "get somewhere" in your missionary journeyings!



WINIFRED SCHNATZ AT TIFFIN  
CONFERENCE  
Happy in receiving a book long desired.

HAVE YOU SEEN THE PACKETS? A. W. M. S. (75c), G. M. G. (50c), Mission Band (50c), are absolutely necessary for a successful trip. NEW STANDARDS OF EXCELLENCE, NEW BUDGET LEAFLETS, in fact everything new.

The September OUTLOOK OF MISSIONS contained Thank Offering suggestions. THE THANK OFFERING PACKET contains all the available material and sells for 30c. TEMPERANCE PACKET, 15c; STEWARDSHIP PACKET, 15c; ORGANIZATION AND MEMBERSHIP, 20c; LIFE MEMBERS AND MEMBERS IN MEMORIAM PACKET 10c. All these are part of your travel equipment.

HAVE YOU SEEN THE READING COURSE LEAFLETS? All literature secretaries should have the three leaflets while individual members need only the one with the credit blank attached. Each Society should own several copies of the "Digest" of the Reading Books. Remember, you will receive recognition at the Classical meeting in the spring. This is a very important part of your travel bag.

HAVE YOU USED "From Jerusalem to Jerusalem"—WOMAN'S MISSIONARY SOCIETY FOREIGN BOOK—with four programs based on it? (See Woman's Missionary Society Program, 10c). It contains the material needed in preparation for the Pentecostal period. Paper, 50c; cloth, 75c.

HAVE YOU USED THE GIRLS' GUILD BOOK FOR THE FALL STUDY which is entitled "All in the Day's Work"? Price, 60c, paper; cloth, \$1.00; the MISSION BAND BOOKS ON THE PHILIPPINES—Primary, "Filipino Playmates," 75c paper, \$1.00 cloth; Juniors, "Jewels the Giant Dropped," 75c paper, \$1.00 cloth; the MISSION BAND BOOKS ON MEXICO — Primary "Rafael and Consuelo," 75c paper, \$1.00

cloth; Juniors, "Jumping Beans," 75c paper, \$1.00 cloth.

DO YOU KNOW—you Counsellors of Girls' Guilds—that there are Books for Intermediates? "Seven Thousand Emeralds," 75c paper, \$1.00 cloth, is a reading book on the Philippines for this age group. The leader's book is entitled "The New Philippines" (50c). This gives background material and definite suggestions for class sessions. These books for Intermediates may be used and the material in the program packet for Guilds adapted.

HAVE YOU TRIED having the children of Primary age dramatize the pictures in the Japanese Post Card Painting Book (60c). The pictures may be posted in costumes and the brief dialogue in the front of the book adapted and given. A story may be woven around each picture. There are six pictures in the book. The same is true of the African, Indian and Chinese Painting Books (price 60c each).

DO YOU KNOW that the following will make admirable gifts for Christmas—any of the Nursery Series books, "Mitsu, a little girl of Japan" being the latest one—50c each; that the gift edition of "Little Kin Chan" sells for \$1.25? It is beautifully illustrated by our own Clara Schneider. It is a fine companion book to "The World in a Barn", \$1.25. (*See cut of Winifred Schnatz.*)

DO YOU KNOW that any of the books on the Reading Course leaflet will be most acceptable at Christmas time?

DO YOU KNOW that a new catalog has been printed and that the book "You and Yours," listed on the Stewardship Book List is out of print?

HAVE YOU TRIED the suggestion in the Clipping Sheet for the Program Committee of dividing your Society into groups and making each group responsible for the various programs? Tell us how it worked.

Societies in the region of the Philadelphia depository send your orders to Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those in the Western area, order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

# Girls' Missionary Guild

*Ruth Heinmiller, Secretary*

THE December meeting in the Suggested Programs calls for Talks Six, Seven and Eight of "All in the Day's Work." At least six girls can take part in presenting these talks. One girl may tell of Mr. Brown's interesting day's work as district missionary told in Talk Six. Three girls may be medical interpreters for Christ. One will tell how she could not see suffering and refrain from doing all she could to relieve it (pages 75-79). Another will relate how many people could not understand a loving God unless they first saw the fruit of that love as it touched their own lives (pages 74; 80-82). The third girl will explain the fact that although there are masses of humanity needing God they are learning of remedies and preventions for physical ills. No medical interpreter will sit with idle hands, letting the suffering and opportunity for service pass by (pages 82-86). These medical interpreters have much to do in the thickly populated villages of the East. Let one girl tell about the dark side of the picture of Indian Village life (pages 91-95). Another girl



VIVIAN BRANDENBURG AND JANE SPRECHER

(From the Guild at Hagerstown, Md. The Guild was organized in June and sent these two girls as delegates to the Hood Conference in July.)

will like to tell of the new day that is dawning in the life of these villages (pages 97-103).



NEWLY ORGANIZED GUILD, EAST EARL, PA.

(Reading left to right: Mrs. Mary Benner, Counselor; Mary Martin, President; Ruth Holler, Laura Weaver, Anna Stauffer and Mrs. Clarence Kelley, G. M. G. Secretary of Lancaster Classis.)

## At the Indian School

*Characters*—Matron (Miss Martha), Virginia Bright Feather, Rosie Green Grass, Alice White Eagle, Mary Black Cloud, Josephine Otter, Henry White Earth, Johnnie Thunder Chief, Willie Red Bird, Charlie Blowsnake. (*The part where the boys come in may be omitted if desired.*)

*Scene*—Any simple interior scene. The Indian girls are seated in a semicircle, mending stockings. Miss Martha walks into the room.

*Miss Martha*—Girls, what do you think of the new dormitory that the women and girls of the Church are going to build for you, God helping them?

*Virginia*—Oh, I think it is just fine, Miss Martha!

*Rosie*—Do the white women and girls have so much money that they can do that?

*Miss Martha*—No, some of them do not have very much money, especially the girls. But, you see, there are so many of them. Each one has a little thank-offering box with an opening in it for money. When they feel especially thankful to God for some of the things He has done for them, they drop a coin into that little box. Some put in a penny a day, and at the end of the year—

*Alice*—It would be three dollars and sixty-five cents.

*Miss Martha*—I see you know your arithmetic, Alice, but that is not what I was going to say. At the end of the year, usually around Thanksgiving time, these boxes are brought to the different churches and are opened. The money is all sent to one place and is added to the thank offering fund. Even if each box holds only a few dollars, there are so many of them that the money amounts to many thousand dollars a year. For several years now, much of this money was put aside for your new dormitory, and some of these women and girls are going to bring special offerings at one of their missionary meetings, and this money will be used for the furniture that will be needed.

*Alice*—Oh, goodness!

*Mary* (*holding up her stocking*)—Is this good enough, Miss Martha?

*Miss Martha*—Why, Mary, how neatly you have mended that hole! Do you know that most Indian girls are more clever with a needle than white girls are?

*Josephine*—Maybe that is because our mothers teach us how to make pretty things with beads.

*Rosie*—Indian womans can make pretty baskets, too.

*Miss Martha*—Women, Rosie, not womans. I suppose Indian women are especially clever with their hands because they use them a great deal in that way. When you are through with those stockings, girls, it will be time to help in the dining room. (*Leaves room.*)

*Josephine*—You know, girls, I think we ought to be thankful, too, even if we don't have any thank offering boxes. \*Unske, my grandma, told me that long time ago there was no school for them and no church. They didn't know about God and Jesus and they couldn't even speak English. Then some of the Indians build a school house and tried to get a white teacher when they have enough money to pay him. At a big, white school called the Mission House, there were some white mens who wanted to help the Indians. They send a white preacher, Rev. Hauser, and he came to the Winnebagoes. He teached, I mean taught—oh dear, I get my English all mixed up—he taught in that schoolhouse and told the Indians about Jesus. After a few years Mr. Stucki came and he has been there a long time, over forty years now.

*Virginia*—We can be thankful for Mr. Stucki, can't we? And for the schoolhouse and church at the mission. I always like to go to church there.

*Alice*—So do I. But do you remember how we had school there two or three years before we could come into this new school? Oh, goodness, what a time we

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\*Pronounced oons'ke, Winnebago expression for "you know."



had! We little girls slept three in a bed and just before Christmas when more girls came to school we slept four in a bed. And in school we sat three in a seat, I guess the teacher had an awful time. We were all mixed up in school, little ones and great big ones, and in the dining room there wasn't room to sit either.

*Rosie*—It is much nicer now, and we have more teachers and can learn many things. When we get into that new building we can have more children in school, and there will be plenty of room for all of us.

*Mary*—Just think of all the things we learn to do now; I guess we ought to be thankful. We learn to bake, cook, plan meals, mend, make dresses and baby clothes, wash, iron, take care of babies and of sick people. Why, my mother never learned half as much as that. Nobody showed her how to take care of babies; maybe that is why so many of my little sisters and brothers died. And she didn't know anything about starch and proteids, and all the things we learn about food.

*Virginia*—Yes, and all those other things we learn—reading, writing, arithmetic, geography, history; and best of all, we learn about Jesus. I am most thankful for that.

*Rosie*—When I get out of school, I'm going to help my people. I'll teach them how to kill germs and eat the right food, and how to save their money too. I wish I could go to a hospital like Helen Stacy did and learn more about taking care of sick people. She ought to be able to teach the Indians a lot of things.

*Josephine*—And I am going to teach all my family and friends about Jesus, so they may love Him, too.

*Virginia*—Let's all be missionaries like Mr. Ben tell us to, then we can show that we are thankful to God.

*Footsteps are heard.*

*Josephine*—Here are some of the boys. We must tell them to be thankful, too.

*Enter Johnnie, Willie, Henry and Charlie.*

*Johnnie*—My, but them girls are slow.

Look, boys, they are still darning stockings! Why, we were done a long time!

*Alice*—Don't be so smart. Johnnie Thunder Chief! You little boys don't have so much work like we girls do.

*Willie*—I don't like to work.

*Rosie*—Yes, we know that. You don't like to wash your ears either, I guess you're kind of lazy.

*Mary*—We girls are awfully thankful we are in such a good school and can learn so many things, and we are thankful for the new dormitory we are going to get. We want to know if you boys are thankful, too?

*Henry*—Thankful for your new dormitory? That won't do us boys any good.

*Mary*—Yes, it will, too. Just think, you will have this whole building for yourself. Now, aren't you thankful?

*Henry*—Yes, maybe. I'm thankful we get enough to eat anyway. At home we have corn soup and salt pork and potatoes. It tastes pretty good, but we don't never get enough.

*Charlie*—I like Indian bread and maple syrup.

*Alice*—But aren't you boys glad you are learning something?

*Charlie*—Sure, I like to work on a farm. When I get out of school I'm going to keep a cow. My papa is afraid of cows, but he says I can have one if I will take care of it. He likes to drink milk all right.

*Henry*—Chay-wāz-inee-nah (*milk*) is better than pach-nee-nah (*whiskey*) isn't it? Huh, fire water! My father gave me some once; my but it burns just like fire! It made me feel kind of silly, too.

*Johnnie*—I wish I was big so I could learn the farm work. All I can do now is help in the garden and feed the chickens.

*Charlie*—We learn agriculture. I know all about the soil and crop rotation, about testing seeds and about testing milk, and about poultry, and—

*Willie*—Gee, but you're smart! I wish I was big enough to do more work in the carpenter shop. Then I would make some furniture and maybe I could even learn to build a house.

*Johnnie*—I wish we didn't have to help with dishes and do girls' work. My big brother has to help wash and iron. I wouldn't like that. When I get big, I'm going to get married, so my wife can do that.

(*Girls laugh.*)

*Rosie*—You'd better marry one of the girls that go to school here, then you will have a good wife. The government girls are pretty good, too, they can do all kinds of things, but they don't learn as much about the Bible as we do. They learn it in Sunday-school, but we have it every day.

*Josephine*—Well, boys, tell us if you are thankful, now?

*Willie*—You bet!

*Charlie*—Sure!

*Johnnie*—Thankful? What's that mean, anyway?

*Alice*—It means to thank God for what He does for us. Let's sing that song, you know, about "all blessings flow."

*Henry*—You mean "Praise God from whom all blessings flow"?

*Alice*—Yes, that's it. Let's sing, everybody.

(*All join in singing doxology*)

LOUISE GREYER,

Plymouth, Wisconsin, Route 5.

### ***The Woman's Inter-Denominational Missionary Conference for Home Missions***

THIS Conference is one of a number which are held here at Northfield—seven in all—every summer. It was preceded by the Y. W. C. A. Conference and is followed by the Foreign Missions Conference for Women, which is, at the time of writing, in session. The time of the Conference was from July 5th to 12th.

The total attendance at this Conference was 425 and represented the following denominations: Baptist, Congregationalist, Methodist, Presbyterian, Lutheran, Episcopalian, Disciples and the Reformed Church in America. There were included in this total 16 missionaries and a number of campers composed of girls and young women.

The studies pursued were "The Cross Ways" for adults, "Blind Spots" for Seniors, and "Jumping Beans" for Juniors; Methods, Story Telling and a Daily Forum were also a part of the program. The teachers included some well-known persons such as Miss Margaret Applegarth, author of mission study books and stories for children; Mrs. John Ferguson, chairman of the National Commission of Protestant Churches; Mrs. F. J. Johnson, president of the Federation of Woman's Boards of Foreign Missions of North America. Among the speakers at the public meetings were such

men as Rev. Ralph W. Sockman, D.D., of Madison Avenue Methodist Church of New York; Dr. Luther A. Weigle, Dean of Yale Divinity School, and Dr. Calkins, of Harvard University. Mrs. F. E. Bolster, of Port Clinton, N. Y., was the chairman and proved herself an efficient and gracious chairman.

The Reformed Church in America had a large number of registrants, 79 in all. This included some girl campers. The Lutherans also were here, 25 delegates, but the writer looked in vain for delegates of his own denomination.

In the Young Women's Conference, 27 states were represented including all the leading denominations of the country except the Reformed Church in the U. S. But what comforted the writer was his knowledge of the fact that while these conferences were meeting in this noted historical Northfield, our own young people were meeting in their Summer Conferences in different places with programs as interesting and meetings as enthusiastic as those described above.

I might add that through the kindness of a friend of Mrs. Moore we are able to spend the summer months here where we can attend these conferences.

J. P. MOORE.

# Report of the Budget Committee

BUDGET OF THE WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE  
REFORMED CHURCH IN THE UNITED STATES, INCLUDING WOMAN'S  
MISSIONARY SOCIETIES, GIRLS' GUILDS AND  
MISSION BANDS

*Adopted May 18th, 1929, for the First year of the Triennium,  
May 1st, 1929 to May 1st, 1932  
1929-1930*

"No mystic voices from the heavens above  
Now satisfy the souls which Christ confess;  
Their heavenly vision is in works of love;  
A new age summons to new saintliness,  
Before the uncloistered shrine of human needs  
And all unconscious of the worth of price,  
They lay their fragrant gifts of gracious deeds  
Upon the altar of self-sacrifice."

All objects designated in the Budget have been approved and recommended by the Boards of Home and Foreign Missions.

## *Woman's Missionary Society*

Based on a Membership of 23,572

Home Missions .....	@ \$ .72	\$16,971.84
Foreign Missions .....	@ .82	19,329.04
Promotional Work .....	@ .31	7,307.32
Total Budget .....	@ \$1.85	\$43,608.20

### BUDGET

#### HOME MISSIONS

(2) American Deaconesses .....	@ \$ .10¼	\$ 2,416.13
(2) Hungarian Deaconesses .....	@ .10¼	2,416.13
(2) Teachers, Japanese Mission, Los Angeles, Cal. ....	@ .10¼	2,416.13
(1) Teacher, Japanese Church, San Francisco, Cal. ....	@ .05¼	1,237.53
(1) Part Time Teacher, Japanese Church, San Francisco. ....	@ .02½	589.30
(3) Teachers, Indian School, Neillville, Wis. ....	@ .06½	1,532.18
Bethel Community Center, Philadelphia, Pa. ....	@ .27	6,364.44
Total, 13½ Salaries .....	@ \$ .72	\$16,971.84

#### FOREIGN MISSIONS

(6) Teachers, Miyagi College, Sendai, Japan .....	@ \$ .42	\$ 9,900.24
(2) Evangelists, Japan (1 American, 1 native) .....	@ .08	1,885.76
(1) Kindergarten Teacher, Japan .....	@ .06½	1,532.18
(1) Teacher, Mesopotamia .....	@ .06½	1,532.18
Missionary Work, China .....	@ .19	4,478.68
Total .....	@ \$ .82	\$19,329.04

1 Teacher, Ginling College, supported by the Woman's  
Missionary Society, West New York Classis..... 750.00

Total—Supporting 11 Workers..... \$20,079.04

#### RECOMMENDED FROM THE PROMOTIONAL FUND

Annual Dues—Federation of the Woman's Boards of North America. .	\$ 100.00
Dues and Administrative Work, Council of Women for Home Mission	150.00
Annual Dues—Foreign Missions Conference of North America.....	50.00

THANK OFFERING  
CHALLENGE - \$60,000.00

## HOME MISSIONS

Balance of 1928 Thank Offering, to Board of Home Missions for Hungarian Work .....	\$ 813.30
Joint Co-operative Work .....	200.00
(3) Americann Deaconesses .....	3,600.00
(4) Hungarian Deaconesses .....	4,800.00
(3) Teachers, Indian School, Neillsville, Wis.....	1,500.00
Gift Church Building Fund, Corinth Boulevard, Dayton, O.....	1,000.00
Zartman Hall, Catawba College.....	6,605.00
Girls' Dormitory, Indian School, Neillsville, Wis.....	5,000.00

## FOREIGN MISSIONS

Balance of 1928 Thank Offering for Auditorium, Miyagi College, Sendai, Japan .....	\$10,767.54
Christian Literature .....	200.00
Ginling College .....	1,200.00
Girls' Schools, Mesopotamia (Baghdad and Mosul).....	2,000.00
Kindergarten Work, Japan.....	2,500.00
Evangelists, China .....	4,800.00
Evangelists, Japan .....	1,500.00
Auditorium, Miyagi College, Sendai, Japan.....	10,000.00

**Girls' Missionary Guilds**

Based on a Membership of 5,700

Home Missions .....	@ \$ .50	\$ 2,850.00
Foreign Missions .....	@ .50	2,850.00
Promotional Work .....	@ .20	1,140.00
 Total .....	 @ \$1.20	 \$ 6,840.00

BUDGET

HOME MISSIONS

(1) American Deaconess.....	@ \$ .21	\$ 1,197.00
Teachers, Indian School, Neillsville, Wis.....	@ .17	969.00
Bethel Community Center, Philadelphia, Pa.....	@ .12	684.00
 Total .....	 @ \$ .50	 \$ 2,850.00

FOREIGN MISSIONS

(1) Teacher, Miyagi College, Sendai, Japan.....	@ \$ .30	\$ 1,710.00
Missionary Work, China.....	@ .20	1,140.00
 Total .....	 @ \$ .50	 \$ 2,850.00

THANK OFFERING  
CHALLENGE - \$10,000.00

## HOME MISSIONS

Migrant Work .....	\$ 250.00
Balance, Girls' Dormitory, Indian School, Neillsville, Wis.	

## FOREIGN MISSIONS

Extra expense for the added year to the Bible Training Course, Miyagi College, Sendai, Japan.....	1,000.00
Girls' School, Mesopotamia .....	500.00

# Mission Bands

## BUDGET

Based on a Membership of 8,263

### HOME MISSIONS

Kindergarten Teacher, Indian School, Neillsville, Wis.....	\$ 600.00
One-half Salary, Kindergarten Teacher, Japanese Mission, Los Angeles, California .....	300.00
Total .....	\$ 900.00

### FOREIGN MISSIONS

Kindergarten Teacher, Japan.....	\$ 600.00
Missionary Work, China.....	300.00
Total .....	\$ 900.00

### THANK OFFERING

Challenge .....	\$ 2,500.00
To be divided equally between Home and Foreign Missions	

### HOME MISSIONS

One-half Salary, Kindergarten Teacher, Japanese Mission, Los Angeles, California .....	\$ 300.00
Balance, Kindergarten Department, Indian School, Neillsville, Wis.	

### FOREIGN MISSIONS

Kindergarten Work, Japan.

Respectfully submitted,

MRS. L. A. PEELER,  
MRS. B. A. WRIGHT,  
MRS. C. H. GRAMM,  
MRS. J. M. MENGEL,  
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MRS. BERNARD MAAS,

## Little by Little Japan Bends to the Spell of Christ's Spirit

A Canadian missionary, Mrs. H. C. Watts, transferred from the disturbances of northern China to peaceful Japan writes: "Japan seemed at first to offer dull contrast to our old field. No war. No bandits. Everything worked like clockwork in a perfect system of law and order. Trains started on time. Streets blazed forth cleanliness. Where was the filth and squalor and poverty of our former days? We missed the squeaking wheelbarrow, the friendly donkey, the street calls, and all the other things that had grown dear and familiar to us in China. Efficiency seemed written over everything, and this, to our Chinese eyes, ears and noses, spelt dullness."

After six months in Tokyo, she went to a small Japanese city, from which she writes: "We are tremendously happy to be here. To anyone coming from China where crowds throng our meetings, the work at first seems very slow. But the longer one is here, the more convinced one is that the work is solid and lasting. One by one, they are entering the Kingdom, and little by little the nation is bending to the influence of the Spirit of Christ. Young men and young women are reading, thinking, questioning—and God is working in their hearts. There is nothing spectacular about it. Step by step, stage by stage, the new world is being created; and we are glad that we are here to help in this magnificent task. May your prayers continue for Japan, that she may discover more and more of God's Truth, Beauty, and Love; and express these ever more fully in her life and character."

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## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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